

THE Catholic Mind

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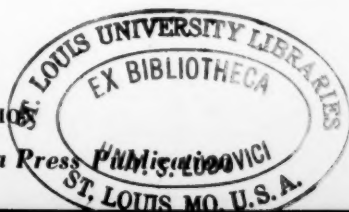
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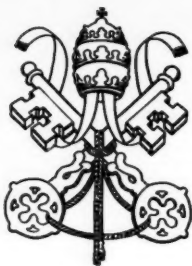
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53rd YEAR
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THE Catholic Mind

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SEPTEMBER, 1955

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Toynbee's Universal Religion

DOUGLAS WOODRUFF

Editor of the TABLET (London)

*Reprinted from the ENSIGN**

I.

THE LIBERAL TRADITION

IN HIS sixties, Professor Arnold Toynbee has broken away from the liberal tradition in which he was brought up in the Oxford and Winchester and Baliol of England before 1914. It was the essence of the liberal tradition to judge religion by social and humanist values, to praise or condemn it for its contribution to what the liberal humanists called "the good life" and generally to condemn it and to consider part of progress that religion was counting for less and less.

Now in his maturity Dr. Toynbee proclaims the opposite: that religion

does not exist for the sake of civilization but civilization for the sake of religion.

Many historians have observed the dependence of cultures on creeds. They have seen that what a people believes determines its pattern of living, its social values and the kind of society it produces in accordance with what it admires. But Professor Toynbee has been quite exceptional among non-Catholic scholars in making religion not only the beginning but the end; not only the cause of civilization but its point and purpose.

This came as an immense shock to those who found his erudition and

* 425 St. Sulpice St., Montreal, P. Q., Canada, March 5, 12, 19, 1955

range of knowledge of different civilizations something parallel to the knowledge of the late Sir James Frazer about the religions of mankind. The idea was that comparative history, like comparative religion, would establish the relativity of moral codes and therefore the lack of authority of any particular code. The liberal humanists were very surprised to find the encyclopedic knowledge and the extraordinary gift for unexpected and far-fetched parallels, which are Professor Toynbee's strongest points, at the service of a theory which revived ideas they had considered higher education of mankind had left behind.

This is, I think, one reason why the later volumes of his great *Study of History* have had a much less sympathetic reception than had the earlier ones before the war. To devote a whole chapter to universal churches, and not to treat them as a collection of dead moths or butterflies to be pinned and classified, is disconcerting to the modern humanist.

It is hard to over-estimate the extent to which the sustained and systematic diminution of the religious motive has been carried by historians over the last hundred years. It is quite obvious that European history ought to be divided at the great turning-point, the conversion of the Roman Empire in the Fourth

Century, and not at a totally trivial political date, like 476, the death of Odoacer. Because the approach to history has been political, the division between ancient and medieval history has been made to fall there, just as the Middle Ages have been made to end with the invasion of Italy by Charles VIII of France in 1498, an event quite unimportant by the side of the emergence of Luther in 1517.

Christians must accordingly be very grateful for the essential thing that Professor Toynbee proclaimed: that religion is not a subjective matter, the private personal affair of individuals, anymore than it is a by-product of economic or tribal activities. He sees that it is itself the source of human energies, and that it determines their direction. That false and bad religions have had immense consequences is the chief explanation why the story of mankind is the grim affair it is, while the progress of mankind in love and in wisdom has come with the higher religions and in proportion as they have been kept pure and have been faithfully obeyed.

II.

UNIVERSAL SYNCRETISM

When we write of the essential Protestantism of Professor Toynbee, we mean the modernist Protestantism of today, not the exclusive sectarianism which has made Prot-

stantism divide up into great numbers of separate bodies and keeps them apart.

He is like the Roman Emperor who put a figure of Christ in the Pantheon with a great collection of other deities, who has always been quoted by Christians as the illustration of a man with plainly no idea that the Christian Revelation was fiercely uncompromising, that the one thing neither Christ nor his followers would ever accept was the limited and shared status whereby Jesus Christ would not be the one name under heaven by which men may be saved but one of half-a-dozen great religious teachers, each with something of value to offer.

To understand Professor Toynbee's position it is, I think, relevant to bear in mind his great preoccupation with Asia. Toynbee comes of East Anglian Protestant stock. He began as a Winchester scholar, adept at the classics of Greece and Rome but soon eager to pass beyond them. Even as an under-graduate, he was in revolt against what may be called the parochialism of the West.

To many Englishmen, the Roman Empire and the Western European Tradition, the whole story of me-

dieval Christendom, has always come as a great broadening of their horizon. So it is compared with insular national history.

Belloc, for instance, widened the minds of his readers when he showed them how they belonged to something greater and richer than national tradition.

But to Toynbee, Europe was always only part of the story, and he early fastened on the lower Roman or Byzantine Empire as a special field, and held a Byzantine Chair in London. This was only the beginning, as his widely-ranging, synthesizing mind reached out to Asia. This habit of mind was greatly strengthened by his work at the Royal Institute of International Affairs, a body founded after World War I which has always paid special attention to the Far East. There Professor Toynbee sat listening with courteous receptivity to Indian and Chinese students, and disclaiming any idea of wishing to impose the West upon them.

One way and another he acquired over these years a good many contacts with the Church. His first wife, the daughter of Dr. Gilbert Murray, became a Catholic, returning to the Faith her father abandoned

as a boy, and of their three sons the youngest was at Ampleforth. (But this marriage did not last, and Professor Toynbee has another wife today.) His sister, Professor of Classical Archeology at Cambridge, is a convert, and I think it would be true to say that Arnold Toynbee has been strongly attracted to the Church but cannot digest its exclusive claims.

There is also, as his latest volumes show, what may be called a Manichæism in the division he makes between the secular and the religious. He recognizes that if religion is to be an effective force in the life of man it must be, and always has been, institutional, meeting men on their own ground, playing a part in human affairs away from the altar.

But he treats this necessary activity as an alien protective covering—he uses the metaphor of a crab's shell—necessary perhaps, but no part of the authentic living creature.

If such metaphors are accepted, then obviously the Catholic Church is the religious body with the biggest and heaviest shell, the hardest integument or covering, the Church that has been most deeply involved in human history. Perhaps there are echoes here of the standing reproach which the Byzantine Greek Church has always made about the materialism, the excessively practical preoccupations of Latin Christianity.

Although Professor Toynbee has

had a critical press for his new volumes, the public is lapping them up, and the Oxford Press is reprinting them, and I believe some 10,000 have been sold. He declares that, having written these books, he is now free to devote himself to proclaiming his religious faith, and it is one which seems to suit the needs of the hour and the mood of the time. For what he proclaims is a kind of universal syncretism which fits very well a generation at last conscious of the numbers and importance of the Asiatic peoples.

III.

THE LARGER SYNTHESIS

It is exceedingly difficult at the moment to preach the universal Catholic Faith of the Church to Asiatics in full emotional revolt against domination by European influences. For any of them to admit that their native creeds, of such great antiquity and social authority, must be abandoned altogether in favor of the religion of the Europeans, is to take a step directly contrary to all that they have achieved politically and socially. A great many people in the western world, Protestants who have long since quietly dropped most of the old distinctively Protestant thinking but who think of themselves as Christians, see no particular difficulty in the larger synthesis which Professor Toynbee of-

fers them with such attractive scholarly trappings.

It may well seem to them the only way in which to use religion, as a way of bringing peoples together and uniting all who believe in a spiritual interpretation of the universe against the materialists of the Communist bloc. It is accordingly important not to underrate the wide influence Toynbee is likely to have.

Scholars can criticize effectively enough the arbitrary character of his arrangement of human history, the way he makes events, like wars, important or unimportant at will when he is looking for parallels in the rise and fall of different civilizations. None of that criticism will be effective any more than the intellectual criticism of Marx's *Das Kapital* has prevented the diffusion of Marx's influence.

His great learning will secure him a hearing among people who have neither the ability nor the desire to criticize his history in detail, but who like his broad conclusions of the importance of religion.

So seen, the result is a kind of ultra-modernism which is likely to have a much bigger future among Anglo-Saxon Protestants than anywhere else. It will find no echoes in Islam, for the Mohammedans will say they already make a great position for Jesus Christ although he is not the Prophet. Catholicism and Protestantism and Islam, all three,

have always insisted that they had the truth, that it is important to hold it, that it is the essence of their faith to claim to be the true religion, even though they admit that most religious beliefs opposed to them contain truth as well as error.

The Catholic Church has always made a great distinction—and one which is a great help to her missionaries—between what is false and what is true in the religious form in which she is seeking converts. But she has also come to them with a number of positive statements of her own about Christ, His Church and the sacramental life, statements which are proffered for a belief which must be full and whole-hearted. It does not follow that, because at the moment the difficulties of missionaries in Asia are particularly great, their magnitude demonstrates that the Church has been wrong.

SINS OF THE PAST

Our difficulties today are a historical legacy from the sins of the past; they reflect a position in Asia which has come about because earlier generations, Catholic and Protestant, were insufficiently apostolic and commercially over-eager. We get glimpses at Goa, for example, and in the Philippines, that where the Europeans who came, Portuguese and Spaniards, really believed their own religion, they communicated it

to their subject peoples, and the Philippines illustrate how happily Asiatics can find and embrace the Catholic Faith. It was the same story in the Spanish and Portuguese Empires of Central and South America. We see how there could have been, and could one day be, one universal religion, one Holy Catholic Church.

We are faced with many troubles because of the Protestant Reformation and the lack of apostolic interest on the part of the Dutch and English in Asia. They went to trade and did not want to convert the native peoples.

They communicated, as dominant peoples do, their real beliefs simply by being what they were, and the English, really believing in political democracy, produced an India full of political democrats, and, believing in nationalism, communicated nationalism to their subjects.

All this adds up to formidable obstacles to the spread of the Faith in Asia, but that is no sort of reason for not preaching it. We would do well to remember Pascal's dictum that "We were not ordered to see that the Christian Faith should prevail, but only to struggle that it should."



The Church in England

In the 1955 *Catholic Directory* the official estimate of the Catholic population of England and Wales for the first time exceeds 3,000,000. The number in the 18 dioceses is given as 3,031,600—an increase of 91,700 over the figures in the 1954 directory. Estimates, based on parish returns, are calculated to the nearest hundred at the end of 1953. They include 21,200 Catholics in the Channel Islands. The Catholic population of Scotland is estimated at 746,831 and of the English-speaking world at 61,895,571.

In 1945, the *Catholic Directory* estimated the Catholic population at about 2,393,000, which means an increase in ten years of 638,000. There have been increases in the number of clergy, churches, schools and adult conversions. Conversions last year numbered 11,900, an increase of 368. Secular priests increased by 125 to a total of 4,442, and priests of religious orders and congregations by 26 to 2,509. Infant baptisms numbered 90,936, an increase of 1,291. In the 1,565 voluntary schools there were 450,484 pupils, in the 618 direct grant and independent schools 111,281 pupils, and in the 47 special schools 4,905—a total of 566,670.—THE EXAMINER (Bombay), Jan. 15, 1955.

Judge Valente, Natural Law and Decency

JOHN B. SHEERIN, C.S.P., LL.B.

Editor of the CATHOLIC WORLD

*Reprinted from the HOMILETIC AND PASTORAL REVIEW**

THE first trial of oleomargarine heir, Minot Frazier Jelke, III, began over two years ago in Manhattan. In Judge Francis Valente's courtroom there were only forty-six seats, and so the sensation-hungry crowds could not be accommodated. The corridors outside the courtroom were jammed with these curiosity-seekers, anxious to hear the worst about noted movie stars, prominent businessmen and show people. The press section held correspondents from as far away as Paris and London. Jelke was being tried on a nine-count indictment charging compulsory prostitution, living off the proceeds of vice and conspiracy.

A nineteen-year-old girl was ready to testify that Jelke had compelled her to lead a life of moral degradation. Her attorney requested that the public and the press be barred from the Court in view of the age of the witness and the shameful character of her testimony. Judge Valente so ordered. He said that for weeks he had watched with uneasiness the public anticipation of

the lurid and salacious details about to be divulged. "Indiscriminate release of the obscene and sordid details," he declared, "... might well be a positive disservice to our youth." The press protested frantically, but Valente reaffirmed his order.

As a result, the press had to rely on rumor and guesses in presenting news accounts of what happened in the court room. The correspondents got information from the attorney for one of the unfortunate girls and also from the attorneys for Jelke. Obviously, these two accounts differed very radically. What was incontestable was that the nineteen-year-old witness was involving a large number of prominent men as customers in this racket.

Five newspapers and two news-wire services brought action against the ruling of Judge Valente, arguing that he had violated the First Amendment, which guarantees freedom of speech and press. Jelke appealed the decision on another ground, i. e., that State laws guaran-

* 53 Park Pl., New York, N. Y., March, 1955

teed a public trial. The Appellate Division and, on Dec. 31, 1954, the highest court of the State, the Court of Appeals, agreed with Jelke and disagreed with the newspapers.

The Court of Appeals said that the question of freedom of the press was not involved, but that the defendant's right to a public trial was the issue. The Court said that the newspapers had no special privilege to assert this right just because they happened to disseminate news about the trial or stood to profit by their coverage of the trial.

While throwing out the newspaper's plea of freedom of the press, the Court nevertheless granted a new trial to Jelke, agreeing with him that his right to a *public* trial had been violated when Judge Valente barred public and press from the courtroom.

It seems to me that this decision of the highest New York court shows how far the civil law, in matters involving obscenity and pornography, has departed from the natural law. There has been a breakdown of morals in contemporary society, and the Court, instead of holding high the standards of decency and morality, has chosen to rebuke a judge who has defended those standards. In the present state of the law it does seem that the courts, instead of judging according to a fixed moral code, will adjust their decisions to conform to the sinking level of moral custom.

THE DUTY OF OUR COURTS ON MATTERS OF DECENCY

The Court of Appeals ruled that regardless of the bad taste of some reporting, judges may not "... take upon themselves the power to enforce their notions of public decency and morality at the sacrifice of basic rights guaranteed to the defendant by statute." Here the Court was hedging. Judge Valente was not imposing his own private notions of decency on a case when he was trying to save children from the filth that he knew would issue from the case. In law the criterion is the *reasonable* man, and any *reasonable* man would object to such a tale of vice and depravity as was contained in the Jelke case. To call Valente's action an evidence of his notion of public decency is to reflect on the moral standards of those who do not share his moral concepts.

To begin with, a judge has a duty to help preserve public decency. The right of the community to preserve its resources overrides the right of an accused to a *public* trial. If, for instance, a witness were to testify regarding secret military information, no judge would allow such material injurious to our national security to be published. President Eisenhower, time after time, has stressed the fact that our moral resources are more important than our military resources.

As a matter of fact, courts have

to defend our moral resources against the challenge of obscenity. Justice Murphy was one of the most ardent liberals the Supreme Court has known, and yet even he once said:

There are certain well-defined and narrowly limited classes of speech, the prevention and punishment of which have never been thought to raise any Constitutional problem. These include the lewd and obscene, the profane, the libelous and the insulting or "fighting" words—those which by their very utterance inflict injury or tend to incite an immediate breach of the peace. It has been well observed that such utterances are no essential part of any exposition of ideas, and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality (*Chaplinsky v. New Hampshire*, 315 U.S. 568).

Moreover, Professor Chafee, in his *Government and Mass Communications*, says that the law "wants to prevent the sense of citizens from being offended by sights and sounds which would be seriously objectionable to a considerable majority and greatly interfere with their happiness. From this standpoint, a nasty word in a streetcar is treated like a lighted cigar—the law is interested in the immediate effect on the sensibilities of others" (p. 196). It would seem, then, that Judge Valente was in the mainstream of American legal tradition in trying to stifle the poisonous filth in the

Jelke case that would offend the sensibilities of the ordinary person.

DUTY TOWARD CHILDREN

Most especially, however, the state has a duty toward children. It has no right to subject them to sexual obscenity which would contribute to their downfall. Of course, there are those who will point to puritan or puritanical Comstocks in the American past. Like all duties, the duty of guarding the public morals may be incompetently served, but that does not exempt the courts from the performance of this duty. The state cannot allow its children to be subjected to constant sexual excitement or allured into a form of sex life which would corrupt society. As Margaret Mead, the noted anthropologist, has pointed out, suppression of sexual information frequently helps to preserve the sexual endowments of children.

If a case similar to the Jelke case should arise again, I feel sure that the question of freedom of speech and of the press will be considered. Possibly it was at the back of the minds of the Court of Appeals, but they preferred to decide on the simpler question of the defendant's right to a *public* trial. The question then will be: has the press an unlimited right to publish the most sordid types of court testimony? Or, in other words, may testimony that will have an injurious effect on

the state of public morals be published?

Justice Holmes laid down his famous "clear and present danger" rule in 1919. It was not generally used by the Supreme Court until 1940 in freedom of speech cases, but today it is the usual criterion. According to this rule, freedom of speech and of the press should be limited only when there is a "clear and present danger" that the words will bring about the evils that the state should try to prevent. This rule has been pressed so far that almost any words are tolerated as long as they do not produce immediate evil effects, e. g., incitement to actual rebellion against the government.

It is obvious, then, that under this rule a court could not suppress testimony unless it could be proved to be a clear and present danger to public morality.

The reason for the strictness of this rule is that freedom of the press and of speech are such important rights. They should be suspended, the Supreme Court held, only in cases of grave and immediate danger.

We Catholics are aware of the need of a free press. We have suffered too keenly under political tyrannies not to know the value of free expression. That is especially true today in Soviet-occupied countries.

One of the best expressions of the dangers inherent in a "gagged"

press can be found in a statement made by the editor of the "good-old-days" *New York Times*. When a Senate Committee in 1915 was investigating the paper for its opposition to a ship subsidy, the editor said:

Inquisitorial proceedings of this kind would have a very marked tendency, if continued and adopted as a policy, to reduce the press of the United States to the level of the press in some of the Central European empires, the press that has been known as the reptile press, that crawls on its belly every day to the foreign office or to the government officials and ministers to know what it may say or shall say . . .

On the other hand, it is true that certain newspapers have notoriously abused their freedom and, under the Holmes rule, the Courts have hesitated to punish them. Not so in England: there the Courts have been stern in their discipline of erring journalists. Any newspaper that publishes unfair or prejudicial comment on a defendant before or during a trial is guilty of contempt. In 1949, for instance, there was the case of John George Haigh, the so-called "bluebeard." The *Daily Mirror* described him as a vampire and gave the names of people whom he was said to have murdered—all this before the case was decided. The editor was put into prison for three months and the company was fined 10,000 pounds. Our courts, on the contrary, have held so inviolate the

right of freedom of the press that it is almost impossible to conceive of an offense by a journalist (short of libel) that the courts would punish.

It seems to me that the Holmes rule should be relaxed. The ordinary man is quite certain that filth, such as came from the Jelke trial, is injurious to society. Why should it be necessary to prove "a clear and present danger," which really means not a danger at all, but a result? As the old saying has it, there's no use locking the stable when the horse has been stolen. Practically, "a clear and present danger" has meant the legal equivalent of a clear and present result. In the Jelke case, you could hardly prove a "clear and present" danger unless you could prove that certain specified young people had actually become professional prostitutes. It ought to be sufficient to prove that a "reasonable" danger exists.

I suppose that Judge Valente, in the present state of the law, was in error. He might have foreseen that the press would get the lurid details from other sources, even if it was

unable to get into the courtroom. Perhaps he should not have risked a reversal by giving a ground for appeal to the defendant. Perhaps he could not have established that publication of the dirty testimony would be "a clear and present danger."

But our sympathies go out to Judge Valente in his moral rightness, in spite of legal technicalities. He was not imposing his own private moral notions on a courtroom; he was merely making a judgment in line with the natural law and his decision met with the approval of the majority of the community. If St. Thomas More had been presiding in the courtroom that exciting day two years ago, he would most certainly have barred the public and press.

Two facts emerge from the controversy over this case: 1) It is time for journalists to clean house; 2) It is time for judges to refuse to adjudicate in accordance with the contemporary breakdown in morals, time to set their sights higher, on the will of God as expressed in the natural law.

Few things ever did more to break down the deep walls of Protestant prejudice than the residence in the South of England of the 2,000 French refugee priests for whom the Government of George III made provision when they fled from the French revolution. The intercourse of those men with their kindly, but insular, Anglican neighbors, set the spark for the Oxford Movement.—TABLET (*London*), July 19, 1955.

Local Leadership in Mission Lands

RICHARD V. LAWLOR, S.J.

*Reprinted from Proceedings of the Fordham University Conference
of Mission Specialists, January 23-24, 1954**

THE discussion of any missionary problem, if it is to be profitable, must take place within the framework of purpose. I do not know if what I have to say will be profitable, but I can at least begin safely by defining, with Pope Pius XII, the object of missionary activity as "the establishment of the Church in new territories."

This final goal or, better, this specific purpose of the missions has an intimate connection with the whole subject of this conference. Leadership is essential to any organized activity. We are to treat of local leadership in mission lands. I presume, therefore, that we are concerned with those who are leaders in territories still strictly mission lands, *i. e.*, in places where the Church is not yet established.

The leaders fall into two classes. First, because they can be described, though by no means dispatched, in a word: layfolk. Secondly, what we may call ecclesiastical persons: primarily, the hierarchy, then

priests, then brothers and sisters.

In short, we talk about local leaders primarily, though not necessarily exclusively, who are *natives* of the mission land.

I have been assigned the large topic of Church tradition and current policy in regard to these leaders. I can and, in a way, will dispatch the "current policy" part of my subject by saying that it is in accord with Church tradition, since I think that modern policy in action will prove to be—with the inevitable limitations of all things human—what Church tradition would have it to be.

I shall confine myself to saying some few of the things that might be said about the mind of Holy Mother Church in regard to native lay and clerical leaders.

The purpose of the missions is the establishment of the Church in new territories. Of such intimate connection with this ultimate purpose is the establishment of a native hierarchy and priesthood, that the

* Fordham University Press, New York 58, N. Y., \$2.

two are often ²joined in the same definition. I think we can and must accept that without quarrel. To put it in one approved fashion: the Church is *essentially* established when there is an adequate native clergy and hierarchy; the Church is *integrally* established when the locally required normal manifestations of Church life—educational, social, charitable, religious life—can carry on, on their own.

A NATIVE CLERGY

Obviously, then, one of the major preoccupations of all missionaries should be the formation of a native clergy. This means, of course, priests. But it is by no means an unwarranted extension of the mind of the Church to say that she wishes us to develop, *pari passu*, with all our energies and according to local needs, the vocations of native brothers and sisters. But the prime need is priests. Without them you have no bishops, no sacraments, nothing. To put it a little strongly: priests are the desperate, rock-bottom, everlasting, essential need of the Church. On the missions, they are even more desperately needed than at home, for until native priests in numbers ascend the altars of their homeland, the Church will there always be more or less foreign, without roots, precariously situated.

It is not surprising, then, that the tradition, the practice and the docu-

ments of the Church have a good deal to say about this fundamental phase of the missionary's work.

I do not think I need to emphasize the practice of the infant Church in this regard. St. Paul, we know, made a bishop of Timothy, the son of a Greek father and a Jewish mother; and he consecrated Titus, both of whose parents were Greeks, and told him (Tit. 1:5) to ordain native Cretans for the Church of Crete.

The Apostles, in their prodigious peregrinations for Christ, left behind them, to govern and teach the small communities of Christians they had founded, local bishops and priests. Pope Pius XI in *Rerum Ecclesiae* sums it up:

Perhaps sufficient attention has never been paid to the method whereby the Gospel began to be propagated and the Church of God to be established all over the world. . . . From the earliest literary monuments of Christian antiquity it is abundantly evident that the clergy placed in charge by the Apostles, in every community of the faithful, were not brought in from without, but were chosen from the natives of the locality.

Again, I do not think it necessary to trace the history and practice of establishing native priests through the centuries in Europe, but I cannot resist the temptation to quote the charming statement of St. Patrick, the Apostle of Ireland, in his *Confession*. St. Patrick says: "The Lord ordained clergy everywhere by

means of my mediocrity, and I imparted my service to them for nothing."

During this whole period of time up to the start of the modern missionary era, the practice of raising up, as quickly as possible, a native clergy was the normal, accepted thing.

In the modern missionary era, the tradition of the Church in regard to the training of native clergy has been repeated so often in formal documents that one can almost weary of them. The Sacred Congregation of Propaganda Fide has been tireless, from the first year of its foundation, in insisting on this basic missionary need, as have the Roman Pontiffs.

There are so many interesting documents on this question, many of them characterized by an almost desperate sense of urgency, that an enumeration of even a few might be boring. In simple fact, all of them say the same thing, in different contexts and with different emphasis. And the reason is this: these decrees, instructions, letters—whatever they be called—are not what one might describe as "mere decrees of policy," or restatements of some old custom grown so ancient as to be untouchable. Rather they are reminders and commands to missionaries not to hinder the natural growth of the Church. That the mediators between God and man in

any given locality should, like the mature Church herself, have roots in the land, is the normal, natural thing. Briefly, native clergy is the normal development of a growing and mature Church. Any other situation is more or less abnormal.

Many of the reasons offered for the formation of a native clergy—in many cases, the only ones offered—are good reasons, emphasized justly by many official documents; but they are, I think, only partial statements of the basic reason, which flows directly from the nature of the Church itself and the nature of missionary activity.

ESTABLISHMENT OF THE VISIBLE CHURCH

Thus, there are psychological arguments: that the native priest knows his people, their language and customs. There is the argument from the insufficiency of foreign missionaries. There is the argument from the exigencies of war, political upheavals, nationalism and the like. All these are good reasons—often more immediately persuasive than more abstract argument—but the real reason lies in the specific purpose of the missions, which is the establishment of the visible Church, at one and the same time universal, timeless and local, ingrown into a neighborhood, part of the jealously beloved different-ness that makes any culture.

An illustration of the mind of the Church in this matter can be seen in the long and important *Instructio* of Propaganda Fide date November 23, 1845. The following paragraph echoes the venerable, unceasing refrain:

It is proved most clearly by other very weighty documents, but especially by the example of the Apostles and the testimony of the primitive Church, that there are two principal and, as it were, necessary instruments for the propagation and establishment of the Catholic religion, namely, the sending out of bishops, whom "the Holy Spirit has appointed to rule the Church of God," and the *careful formation of a native clergy* . . . (italics mine).

The Instruction goes on to lament the fact that, despite the efforts of the Holy See to promote the formation of native clergy, many bishops had not done so. Praise is given to certain bishops and Vicars Apostolic who had formed a native clergy, and the instruction observes that in their territories "the Catholic Faith has taken such deep and widespread roots that, as a naturalized doctrine, it can long endure. . . ."

The term "naturalized doctrine" (*nativa doctrina*) seems to me a happy expression to denominate this "at-home-ness" of the Faith, which is made real and lasting only by a native clergy.

Some other points in this Instruction may prove interesting. The Sacred Congregation commands that seminaries be opened for the

training of native priests. Then, to quote:

The native levites must be formed by instruction in all knowledge and piety, and carefully trained for the sacred ministry, and that in such a way that, in accordance with the long-cherished wish of the Apostolic See, they may become fit for every ecclesiastical office, even that of governing the missions and of becoming worthy of the episcopal character. That this most important matter may turn out with greater surety, and may in time be carried through with advantage to religion, it behooves that those who are designated for such a burden become used to it by bearing it. Therefore, the mission superior should gradually give to those among the native clergy whom they consider more outstanding more important offices to fill, and should not refuse, when the opportunity arises, to depute them as their own vicars.

COMMON SENSE

The Sacred Congregation is here, as so often, emphasizing a point of common sense, one so often and so easily overlooked in the training of leaders among native clergy—that one has to learn to rule; that it is no use bewailing the supposed incapacity of native priests for higher ecclesiastical posts until one has gradually introduced the habit of prudent decision, responsibility, rule. That is the normal practice of the Church, based on ordinary human wisdom, and it is a practice that must be deliberately cultivated on the missions if the training of

native leaders in the priesthood is to be fruitful.

This important question of leaders among the native priests themselves is further extended when the same Instruction deplores the custom of making native priests merely an "auxiliary clergy," or clerical assistants, and offers the following norm for judging when and how to hand over responsibility to the native clergy:

... gradually, and with as much prudence as possible, the following rule must be introduced: that, among apostolic laborers, whether they be natives or Europeans—other things being equal—the order of preference handed down from ancient mission practice is to be observed, so that honors, offices and promotions are bestowed on those who have exercised their sacred trust the longest.

If one notices the qualifications in this rule: "gradually" . . . "with as much prudence as possible" . . . "other things being equal" . . . one can still see here an excellent norm, quite unlike that of some armies in which, merely by living long enough, one ends up a general.

LAY CATECHISTS

There are two other especially interesting points: one is a warning that lay catechists, while very useful if properly trained and supervised, are not serious substitutes for a native priesthood. This warning, oddly enough, may occasionally be timely even today. The second is

the observation in the Instruction that Pope Innocent XI gave two of his Papal Legates the power to compel, under pain of canonical sanction, Vicars Apostolic to see to the training of native priests.

These quotations and comments are but a sampling of the mind of the official Church, right up to Pope Pius XII in *Evangelii Praecones*. The tradition and policy of the Church have been unwavering. What missionaries in earlier centuries of the Christian era did spontaneously, many modern missionaries must be reminded, and in some cases, up to quite recent times, almost forced to do.

As one reads the words of Propaganda or the Popes in regard to the establishment of a native clergy, one is almost surprised at the vigor, the energy, the perseverance with which they insisted upon this primary duty, in the face of hesitation, delay and what can only be described as material disobedience.

You can almost hear Propaganda raise its voice, when in 1630 it wrote to the Bishops of India, "*omnino providendum esse. . . .*" "You must absolutely . . ." confer the priesthood upon natives.

In 1659 Alexander VII reminded the Vicars Apostolic of Indochina that he had sent them there to create as soon as possible a complete native clergy.

And so on. But that will suffice.

And now for the question of local lay leadership in mission lands.

Until quite recent times, in much of the modern Church, the laity were preferably seen and not heard. There are historical reasons for this, as for all major or minor aberrations in Church history. One need only mention the words "lay apostle" or "lay missionary" to raise certain hackles, usually gray or graying hackles. It is safe to say, I think, that the whole idea of the lay apostle—the lay missionary in particular—seems to many good and holy minds a dangerous novelty, which can only lead to all sorts of imaginable and unimaginable evil consequences.

Yet it is quite obvious that lay leaders, missionaries and apostles, are desired by Holy Mother Church. The lay apostolate is one of those obscured traditions of Christianity which the Church must on occasion recall to us and revive. For our modern return to the wonders of the lay apostolate is a revival, not a novelty.

I do not intend to make any subtle, even if useful, distinctions between the possible abstract categories of lay apostles. What I have to say about the competence of lay people is concerned exclusively with that competence and those people in mission lands. Therefore, whether they are engaged in Catholic Action or some other lay apostolic activity

does not, as I see it, make any difference. If the territory is missionary, all who labor there for the establishment of the Church are doing missionary work. We are, of course, concerned primarily with local leaders, lay and clerical, who are natives of the place. But we must necessarily include the action of foreign missionaries, clerical and lay, who give themselves to the noblest of mission endeavors, which is the training of natives who will follow them in the apostolate: native priests and native lay apostles.

DIVINE SANCTION

To begin at the source, we can recall that Christ Himself trained disciples, simple, faithful to apostolic tasks, at least for a time. Among them were women. The lay apostolate had divine sanction. At Pentecost it was not only the Apostles who received the Holy Ghost but perhaps 120 people, men and women. Some of these layfolk worked professionally at the apostolate, either with the Apostles or otherwise.

The first missionaries to preach Christ in many places were layfolk—they were first to teach the Greeks, first in Cyprus, Antioch, even Rome. They belonged to a "missionary team" together with the Apostles and the priests ordained by the Apostles. We know that St. Paul had a whole collection

of lay assistants, among them many women and some married couples; and it seems also that St. Peter had a group of lay assistants.

In short, the early Church, which was wholly missionary, asked its layfolk also to be missionaries, some of them full-time missionaries. It was taken for granted that all Christians, according to their state and capacity, should assist in spreading a knowledge of the Faith among the pagans with whom they lived, or whom they made the object of apostolic journeyings.

APOSTOLIC TRADITION

We have, then, from the best possible source, examples of the mind and practice of the Church in regard to the lay apostolate. The current policy of the missionary church is solidly based on apostolic tradition. Thus, foreign lay missionaries, like the foreign priest missionary, break the ground in a new territory with the deliberate intent to prepare local, native laymen for their apostolic task in the local, native church. To summarize, from *Evangelii Praecones* of Pius XII:

It can certainly be claimed that the lay cooperation which we today call Catholic Action has existed since the foundation of the Church. Indeed the Apostles and other preachers of the Gospel received no little help from it and the Christian religion thereby made great advances. In this respect, Apollo, Lydia, Aquila, Priscilla and

Philemon are mentioned by the Apostle of the Gentiles. We have also these words of his to the Philippians: "And I beseech thee, also, my loyal comrade, help them for they have toiled with me in the gospel, as have Clement and the rest of my fellow-workers whose names are in the book of life."

Another excellent summary—if you will pardon another quotation—is from *La Papauté et les Missions au Cours des Six Premiers Siècles*, by Father André Seumois, O.M.I., surely one of the best missiologists of our time:

The Church had to win the whole world. This immense task was not only the business of apostles and priests, but also the work of layfolk. The primitive Church, in fact, had no experience of clericalism. On the contrary, the role of layfolk in the Church was considerable; they were aware not only of being governed by the Church, of participating more or less intimately in the life of the Church, but of being part of the Church.

The laity, then, have the best possible and the most ancient sanction and tradition for their proper, and very extensive, share in the apostolate. The tremendous conquest of souls made by the early Church was due, beyond any doubt, in large part to layfolk. And again, beyond any doubt, a considerable number of the most active lay apostles were women (how could we doubt it?), as is once again beginning to be the fact in our own day.

A moment's reflection will con-

vince any Catholic that things could not be otherwise among Christians who remember who they are. For we are members of the Body of Christ, and, to use Pauline language, one can describe the missions as the extension, the building up of that Mystical Body. All, *all* of us have a share in that work! As Pope Pius XII wrote in the encyclical *Mystici Corporis*:

And so We desire that all who claim the Church as their mother should seriously consider that not only the sacred ministers and those who have consecrated themselves to God in religious life, but the other members as well of the Mystical Body of Jesus Christ, have the obligation of working hard and constantly for the upbuilding and increase of this Body.

The execution of this doctrine in history, the story, that is, of the lay apostolate, can be traced through the centuries, although some chapters might be found to be somewhat slim. Pope Pius XII does trace the story for us in *Evangeli Praecones* from apostolic times up through the Middle Ages, so it need not be repeated here.

In our day, the apostolate of the laity has come into its own. It is no accident that the Roman Pontiff who was known as the "Pope of Catholic Action" is also called "The Pope of the Missions." The Church owes a boundless debt to that providential man of vision, Pius XI, for his clear and vigorous teaching in

these two fields, now, in still more recent times, united.

The startling growth of interest and understanding of the lay apostolate in the last couple of years has been most promising. The greatest step was the official calling, by Rome, of the first congress on the lay missions during the Holy Year of 1950. There followed the foundation of an international secretariat of the lay apostolate, and then, in December, 1953, the *Acta Apostolicae Sedis* announced the establishment in Vatican City of the Pius XII Foundation for the Lay Apostolate.

The first and most obvious conclusion to be drawn, even from the sketchy outline I have given, is that Church tradition and current policy on local leadership in mission lands are one and the same thing. In other words, the modern Church is doing what it should be doing. The problems of native leadership are recognized at the present moment in mission history for the crucial questions they are. The long and tiresome hammering of the Sacred Congregation of Propaganda Fide on the absolutely fundamental importance of the formation of a native hierarchy and clergy has reached a point where all—should I say "almost all"?—missionaries no longer need to be convinced that the admirable and reasonable legislation of the Church is not only

desirable in the abstract, but feasible for them and their territories.

PHENOMENAL PROGRESS

The prognosis for the lay apostolate is not by any means so happy and encouraging. There is still some hesitation, and some suspicion, unwarranted, not entirely Catholic, though never deliberately so. If we consider what seems to be the historically inevitable lag between the teaching of the Holy See and its filtering down, ever so slowly, to common practice, I think that we may be happy about the status of the lay apostolate now in early 1954.

Surely, progress in the last few years has been phenomenal. It asks of all of us, first, a fiercely loyal and stubborn adherence to the desires of the Church. It asks of us charity, and patience, and forbearance—but never indifference. To those who love the Church and cannot rest until all other men also know and love her, the two—one could well say “twin”—apostolates of native clergy and laity on the missions are of paramount importance. Traditionally, theologically, tactically, in any way you think of it, the bringing of the fruits of the Redemption to the peoples who do not yet know Christ will be a halt and discouraging business unless we do the job the way it should be done. And that means quite simply doing it the way the Church wants.

A symbol and a portent of what, with the grace of God, is a new era in a new age of the missions, was the gathering, just a few weeks ago, of the first Congress of the Lay Apostolate in Uganda, Africa. And this not merely because it was a meeting primarily for African clergy and laity under their own African bishops, but perhaps chiefly because thus early in her history has the young Church of Africa faced up to this crucial question.

Two things may help us orientate our minds toward complete thinking with the Church, one negative, the other positive.

Negatively, we must drive “clericalism” from our way of thinking and acting. Clericalism is a word we rarely use in the United States, so let me Americanize it and describe how I mean to use the word. By clericalism, I mean merely the attitude of mind, externalized in actions, whereby priests concede to the laity only those little works of the apostolate which they do not care to do, or cannot do. Clericalism in the priest says: “I run the show.” Clericalism in the layman says: “Well, it’s Father’s job, not mine.” Both clergyman and layman need to remember that the Church wishes each to be an apostle, according to status and function, in the cooperation of zealous, all-embracing charity.

Positively, we need to remember

that on the missions we have an infant Christianity which we are to raise, to mold, to educate. The Catholicity of our people has not "set" in patterns of error. We do not need, in most cases, to uproot whole habits of thought, formed by generations of somewhat defective

Catholicism, in order to make the local Church what Holy Mother Church wishes it to be.

In the concrete, in our shaping of local leaders, we can with the grace of God, and a lot of patient sweat, make them zealous apostles the like of which we never saw at home.



Social Encyclicals

The teachings of the social encyclicals offer a broad program for social reform, rather than specific directions for immediate problems. It is a program to be realized by evolution and not by revolution. Its accomplishment must commence by the action of existing segments of our society—labor, management, agriculture and the professions—working together for the achievement of social justice and the common welfare.

The social encyclicals chart a middle course between the extreme and conflicting social systems which seek favor in our modern world. On the one hand, they reject all forms of collectivism and state control, with their consequent ruthless suppression of human freedom. On the other hand, they reject the extremes of economic individualism, which historically has produced social conflict rather than social cooperation. The encyclicals propose a program of social order which defends the fundamental concepts of the dignity of man and the right of private property. They defend those moral principles which lie at the very root of our democratic freedoms, concepts which must be appreciated and cherished by all Americans who understand the meaning of their liberties.

During the past fifteen years we feel that we have made encouraging progress in developing just, cooperative and progressive industrial relations in a wide area of America's industrial life. We confess that we are disturbed at events in the past year which could be a threat to that progress, but we refuse to believe that in America there will be any turning back from the path of justice by men of faith who cherish freedom, love justice, and follow after peace.—*Archbishop O'Brien at the McAuliffe Medal Award Dinner, Cheshire, Conn., May 16, 1955.*

Mexico, 1955

THE REV. DANIEL M. CANTWELL

*Reprinted from WORK**

LIKE so many other things in Mexico, it took me by surprise to see so many people wearing overalls in church. Unlike people in the United States Mexicans don't think they have to "dress up" to appear before the Lord.

On weekdays, early in the morning at Mass, past sundown at evening devotions, in the large Basilica of Our Lady of Guadalupe, in countless small-town and rural churches, working people feel at home in their working clothes in the Lord's house.

Some, too, carry sacks on their shoulders, or tools slung under their arms. It is very informal. It is also reverential.

What effect does this tradition have on workers at their jobs? It's hard to say. But I noticed skilled workers in a wood shop make the Sign of the Cross before beginning their jobs. Construction workers who stopped to show us through the 16th-century church they were repairing knelt before the altar and the Blessed Sacrament before getting back to work.

Taxi drivers in Mexico City have pictures of the Virgin of Guadalupe in their cabs. In a public garage in downtown Mexico City attendants have erected a shrine to Our Lady.

Work and worship seem to go together in Mexico. And worship in Mexico is not left just to the women. This also, I must confess, came as a surprise to me.

We found the Basilica of Guadalupe crowded early our first morning in Mexico City. It was a weekday, but a good half of those present were men.

At evening devotions in cities, towns and villages the men's side of the church was always as well filled as the women's.

Societies for all-night adoration before the Blessed Sacrament are common throughout the Republic. They are composed mostly of men. In a small mining village up in the mountains the president of one nocturnal adoration society, a miner, told us that most of the 400 members were men.

Someone explained that the per-

* 21 West Superior St., Chicago 10, Ill., April, 1955

secution brought everyone—priests and laity—closer to the Church. It also brought the priests and laity closer to each other. The people were moved by the way the priests suffered for the Faith.

Today priests and working people suffer together. The church is poor. Working people are poor, too.

The church lives uncertain of her future. Legally the Government owns all the churches and has the power to take over church property arbitrarily. At present the Government is tolerant—the church breathes in an uneasy “freedom.” One diocese is currently building its third seminary; the two previous attempts were on completion taken over by the Government.

WORKERS ARE POOR

And the worker's lot in Mexico is a tough one, too. Taxi drivers in Mexico City consider themselves fortunate when they make 30 to 35 pesos a day (about \$2.50 in U. S. money).

The waitresses in first-class hotels in Acapulco, Mexico's famous Pacific Ocean resort, work for 10 pesos a day (less than one U. S. dollar), not including tips.

The silver and gold miners in a small mountain village in interior Mexico are working for six pesos a day (50 U. S. cents).

Extreme poverty and great wealth live alongside each other in Mexico.

Even within Mexico City, an expensive, ultra-modern, beautiful metropolitan center, there are large sections without water or electricity.

Between Mexico City and the smaller cities, and between the smaller cities and the farms, there are wide social and economic gaps. The farmers are living in about the 15th century. There is no running water, no electricity. Production methods are primitive.

Along the road small boys carry water on their shoulders. Women wash their clothes in the stream, and then give the children a bath.

To raise the standard of life and to build some kind of economic security for the ordinary people, Mexican priests in social action have been helping workers organize credit unions.

More than fifty credit unions already exist, run by taxi drivers, farmers and construction workers in many parts of Mexico. Some of the members told me that working together has been a profound education for all of them. They are beginning to experience freedom.

Social-action priests in Mexico know that credit unions are not enough. Production must be stepped up and a large share of what is produced must go to the workers. The workers need more pesos.

Unfortunately, workers in Mexico put little trust in the labor unions that now operate. The unions are in

large measure politically controlled. Many officers are also political officeholders.

Unfortunately, too, between the unions and the Church hostility has reigned a long time.

Unions have grown up anti-religious in spirit, on the one hand, and the Church was slow to appreciate the economic and social goals of the labor movement on the other. Mexico, despite some great and socially-minded bishops in its history, was not blessed with the counterpart of Cardinal Gibbons.

The Church today is in a unique position to interpret the just social and economic aims of the labor unions to Mexican working people.

At the same time social-action priests in Mexico, as in the United States, want to prepare working people to take an active and democratic part in the affairs of their

unions. This kind of training, in parliamentary law, public speaking, democratic trade unionism and Christian social principles, has some dangers. It may, of course, incur the wrath of anti-religious and autocratic elements in the Mexican labor unions—who also have Government connections.

Those who stand to lose most by the present divorce between organized workers and the Church are the Mexican working people. They need a strong, democratic labor movement. They do not have one today.

As an American in Mexico I was grateful to God for being born in a country where we enjoy such a large measure of freedom. And grateful too that social reformers in the United States have not felt they had to be anti-religious. I pray this will always be so.

The Role of the Tied Press

The Czechoslovak Communists are not satisfied that the newspapers, in spite of the fact that they have been under complete Communist control for the last seven years, are doing everything which is expected of the press in a Communist State. The editor-in-chief of the Communist newspaper *Rude Pravo*, Vojtech Dolejsi, took the opportunity of Soviet Press Day (May 5) to point out in a leading article that the Czechoslovak Press, "on the model of the Soviet Press, must improve its role of collective propagandist and organizer and help the working people to learn new working methods, reduce production costs, combat absenteeism and all symptoms of uneconomical production, advocate a correct wage policy and explain the significance of socialist competition."—*International Confederation of Free Trade Unions News*, June 1955.

Dilemmas of the Doctrine of Liberation

DR. IVO DUCHACEK

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*Reprinted from the CHRISTIAN DEMOCRATIC REVIEW**

IN THE area between Russia and Germany over 100 million people are denied their inalienable rights of life, liberty and the pursuit of happiness. One group of nations (three Baltic states, as well as Bessarabia, Bukovina and Eastern Poland) lost their freedom as a consequence of the Soviet-Nazi Pact of 1939, while the second group, consisting of seven satellite people's democracies, were deprived of their national independence in the wake of the Soviet-Western victory over the Nazi Reich. Some nations were made a part of the Soviet empire by means of annexation,¹ some others by means of military occupation, infiltration, subversion and various kinds of *coup d'état*.² Whatever the timing or the method used in each individual case, the fact remains that, against their will, well over 100 million people have been added to

the Soviet bloc since World War II. The political and military frontier of the Soviet power in Europe has been dangerously advanced to the Berlin-Pilsen-Vienna-Tirana line.

The attitude toward these changes on the part of the Western Powers was dictated both by security and defense considerations and by moral indignation. It resulted in the adoption of two somewhat inconsistent policies toward Eastern Europe. On one side, there is an official policy of regular diplomatic relations with the Communist regimes in Eastern Europe. On the other, there is an equally official policy of enmity to the Communist regimes, which are often referred to, in public statements, as temporary and totally unrepresentative of the people, because they were imposed and are maintained from without.

This curious disparity between the

¹ Eastern Poland, Lithuania, Latvia, Estonia, Bessarabia, Bukovina, Eastern Czechoslovakia (Ruthenia), Eastern Prussia and parts of Finland.

² Eastern Germany, Poland, Czechoslovakia, Hungary, Rumania, Bulgaria, Albania (and Yugoslavia).

two policies was greatly deepened in 1952 by the proclamation of the American policy of liberation. Stripped of its electoral trimmings, the American doctrine of liberation: 1) recognizes the right of the Eastern European nations to be free; 2) promises (at least) a moral approval of an eventual revolt against tyranny while insisting that "liberation is not a *war* of liberation"; 3) considers the present enslavement of Eastern Europe detrimental to the national interest of the United States.

While this emphasis on the interrelation between the American quest for security and the Eastern European struggle against Soviet enslavement is both correct and realistic, one cannot help recalling—with perhaps a certain amount of melancholy—that there were times when it was necessary "to cloak the interests of your country in the language of universal justice" (as Walewski once remarked in his conversation with Bismarck). Today on the contrary, in the era of the democratization of foreign policies, it sometimes seems preferable to cloak a moral principle in the language of a selfish national interest. The moral principle then appears more acceptable and also worthy of appropriations to the legislators as well as to the taxpayers. Thus, the Secretary of State, John Foster Dulles, at a hearing held before the Sen-

ate Committee on Foreign Relations, on January 15, 1953, had to justify his policy of liberation not only in the terms of justice ("these people who are enslaved deserve to be free"), but also, and with emphasis, in the terms of American national interest. He explained to the Senators that

these people . . . from our own selfish standpoint, ought to be free, because if they are the servile instruments of a despotic progressive despotism (sic), they will eventually be welded into a force which will be highly dangerous to ourselves and to all of the free world.

More than two years have elapsed since these words were spoken and the policy of liberation by all processes short of war officially proclaimed.

METHOD OF LIBERATION BEING SOUGHT

The principle was readily agreed to, but the method of translating the principle of liberation into reality is still being sought. Consequently, Eastern Europe does not appear any nearer to liberation than it was during the election campaign of 1952, which condemned the passive policy of *containment* and recommended an active policy of *liberation*.

The question naturally is whether Eastern Europe could have been any nearer to its liberation than it is today.

The answer to this question can-

not be given unless we take into consideration the respective strength of the West and the Soviet bloc on all fronts, as well as the inconclusive but fundamental controversy as to the motives and final aims of the Soviet Union.

The loss of Eastern Europe in 1945-1948 was not the cause but the result of the unfavorable distribution of power in Europe. In addition, there was no consistent policy on the part of the West in general, and the United States in particular, with respect to Eastern Europe. While the proclamation of the American doctrine of liberation represents a major correction of one past shortcoming—lack of policy—the proclamation itself could not change the distribution of material power in Europe nor answer the basic questions as to the motives and aims of the Soviet leaders. Briefly, it would be highly unrealistic to plan any liberating operations without regard to the over-all situation and distribution of power in Europe. The fact is that until the German rearmament question arose, the advantage in the distribution of material and military power in Europe was clearly on the Soviet side.

The best propaganda campaigns in the world, the strongest radio signals, billions of leaflets and even conspiratorial warfare could not have removed this basic obstacle—the predominance of the Soviet

power—and led to an effective implementation of the doctrine of liberation.

Apart from the basic factor of power, preventing the doctrine of liberation from passing from the phase of words to that of deeds, there is fundamental disagreement among experts and policy-makers as to the motives and aims of the Soviet Union.

OPTIMISTIC SCHOOL

The optimistic school of thought bases its hopes for a successful policy of liberation on a rosy analysis of the evolution of Soviet Communism. This analysis maintains that in spite of temporary reverses, as manifested by the downfall of Malenkov and the rise of Khrushchev, Communism is now passing through a phase of profound change.

The old revolutionaries die or fade away. The new generation of the Communist leaders appears more realistic because they are opportunistic. They did not make their careers while fighting on the barricades but by diligently moving from one filing cabinet to another. In an atmosphere of such bureaucratic conservatism the revolutionary slogans lose their attraction, fanatic beliefs their virulence and the leaders their former *missionary* zeal.

The new leaders are more interested in efficiency than in orthodoxy. They view the international situa-

tion by taking into consideration the actual power distribution in the world rather than what Marx or Lenin used to prophesy about the coming doom of capitalism and the inevitable clash between the Capitalist and Socialist centers.

Such realistic leaders may therefore listen attentively, say, to a proposal that their withdrawal from Eastern Europe might be traded for or compensated by the Western abandonment of German rearmament. Such a proposal would appeal to the French and to the Germans as well as to Eastern Europeans, even if it were coupled with a proposal calling for the complete neutralization of the whole buffer area between the Rhine and the Soviet border.

A FEASIBLE PROPOSITION

Briefly, if Soviet Communism gets less fanatical and more commercialized, the idea of liberation through diplomatic negotiations becomes a very practical and feasible proposition.

In addition, the optimist school of thought foresees an increased number of possible palace-revolutions which would weaken the Communist hold over Eastern Europe from the inside. The concessions to the masses which new Communism is bound to grant, in order to be more effective and less doctrinaire, will also prove to have a cor-

rosive effect: the pressure from below will force the hands of the regime and obtain more than was originally intended. Any degree of humanization of Communism through such pressures from below weakens Communism from the inside and makes it more sensitive to further domestic pressures.

Under these circumstances, the West (while keeping strong and making every effort to weaken the Communist orbit by propaganda and conspiracy from within) will find that waiting and using every opportunity to advance is far more rewarding in the long run than precipitating a war which would be both unnecessary and extremely risky. Whatever the result, it would not be commensurate with the cost (it might be the end of our civilization) involved.

This optimistic school of thought has its logic and its appeal. However, liberation in this way may prove to be a very lengthy process.

PESSIMISTIC SCHOOL

The pessimistic school of thought proceeds on the assumption that war with the Soviet Union is both necessary and unavoidable.

If we assume that the Soviet leaders believe in what they say, read or write, then their aim is to make the world safe for Communism and consequently to conquer it. Then whatever we may do in Eastern Europe

or elsewhere cannot alter the inevitable end: World War III. The only uncertainty is its date and the geographic location of its opening phase. If this is true, then the idea of a preventive war, in which we and not the Soviets would choose the best time and location, is the logical conclusion.

The optimists object to this gloomy view and maintain that the Soviet leaders, although they do manipulate the old slogans of world conquest, simply pay lip service to their religion, not unlike those Christians who go to Mass on Sundays and exploit their fellows on Mondays; or those Christian leaders who, in principle, believe in the validity of "Thou Shall Not Kill" but order their armies to perpetrate mass-killings. Is it not possible, ask the optimists, that after 35 years of fanaticism the Soviet leaders may consider Communism partly as "opium for the masses," especially for the Communist intellectuals abroad, who are still ready to betray their country for an English quotation from Lenin? What is the great Power, whatever the attitude of its leaders to the prevailing dogma, which would choose to lose such a cheap world Fifth Column which feeds on words from the Russian comrades?

The pessimists, however, advance other arguments and raise other

questions. Some of them are disturbing.

THREE POSSIBILITIES

There is, first, the theoretical question: what should the Western world do if it is proved, beyond any doubt, that the liberation of Eastern Europe is impossible without a war? There seem to be only three possibilities:

1. Abandon Eastern Europe to its present masters forever.

2. Change the doctrine of liberation without a war into a policy of liberation by war.

3. Maintain the principle of a peaceful liberation as a mere face-saving device (policy of liberation by "declamation") without any serious intentions ever to translate the principle into reality.

The pessimists of Eastern Europe dread the third possibility as the probable one. Taking into consideration the character of the Soviet totalitarianism and plan of expansion, they quote Jeremiah, 48, 10: "Cursed be he that does the work of God deceitfully, and cursed be he that keeps his sword from blood."

In addition to the above rather depressing alternatives the pessimists bring up another problem: that of a peaceful liberation which would lead to war because it would be successful. What would U.S. policy be then? Would it forbid a liberation if it were to be successful?

According to this theory, Eastern Europe represents a major key area for the Soviets whether they plan an offensive against the non-Communist world or plan a defensive action against possible attack by the West. It is, therefore, vital for the Soviet Union to keep Eastern Europe under control, for abandoning it would amount to a major military defeat. Consequently, it may be reasonably expected that peaceful liberation of any Eastern European country, if initially successful, would be stopped before its completion by Soviet war counter-measures. This would be a clear-cut case of a peaceful liberation leading inevitably to a local conflict first, and general conflagration or the betrayal of Eastern Europe later.

PROBLEMS OF GOALS AND MEANS

Raising these questions and dilemmas of truly terrifying nature, we touch upon the age-old problems in politics: the problem of attainable goals as well as the problem of the correct choice of means which serve noble ends but are not justified by them. No politician can escape the horns of this agonizing dilemma: what methods will maximize values and will be the least destructive of human and ethical values? Even such "necessities" as the survival of a nation and its freedom do not push decision and action beyond the realm of moral judgment; they

rest on moral choice themselves. The choice is only the more exacting and terrifying the greater the number of human lives involved. In view of the possibility of an atomic and hydrogen war the number is indeed apocalyptic.

Considering the implementation of the policy of liberation either by war or peaceful action which may result in war (we can never be quite sure), we see on one side the spectre of an atomic war which may perhaps lead Eastern Europe to freedom but also possibly result in the complete atomic devastation, not only of Eastern Europe, but of major portions of our world; on the other side, there is our present peace, uncertain and unsatisfactory, marked by the slavery of 100 million people and the possibility of an atomic war in the future which may prove more difficult to win. "It is a baffling task, almost exceeding human capacity," noted Professor Wolfers of Yale in 1949, "to compare the value of a continued period of peace with the risks of a more destructive war in the future, or the value of an increment of national security with the value of human lives."

PRICE TO BE PAID

Certainly, the liberation of Eastern Europe is a goal worthy of great sacrifices. It would greatly improve the national security of the United States; it would greatly weaken So-

viet power; and it would be morally right, since there seems to be no doubt whatsoever that Eastern Europeans "deserve" freedom and desire it with all their hearts. However, when we say that Eastern European freedom is worth dying for, we cannot avoid the question: how many should die in order to free 100 million Eastern Europeans? Ten thousand? One million? Ten million? Who dares to compare the concept of freedom with the value of human lives and express it in a horrible mathematical formula, indicating the "justifiable" number of dead? But the question is not only how many *should* die, but also how many more *would* probably die irrespective of our calculations.

In August of 1945, President Truman must have spent a terrifying night, knowing that early in the morning, for the first time in the

history of mankind, thousands of Japanese men, women and children were to die in an atomic blast. He took the risk, hoping that the death of thousands of Japanese would save a great many more human lives, both American and Japanese. Yet, until Japan finally surrendered, he could not have been sure.

In the case of the liberation of Eastern Europe, it is, therefore, our certainty as to the horrors of an atomic war which makes the problem of the choice of appropriate means a superhuman task. This is the basic difficulty confronting a Christian politician: even his total devotion to an ideal, however noble and worthy of his own sacrifice it may be, does not free him of the responsibility to weigh the importance of the goal in terms of the cost of the means involved.



Lacuna in Liberal Education

The educators of the Counter-Reformation are scarcely to be blamed if, following the example of the Renaissance humanists, they held the Middle Ages in disesteem. But the consequences of this disesteem were unfortunate. Strong emphasis was placed on the study of Latin and Greek, and the classic authors were emulated for style. But while room was made for the study of St. Gregory Nazianzen, St. Basil and St. John Chrysostom, whose Greek was regarded as unexceptionable, no place at all was given to the study of St. Jerome, St. Augustine or St. Bede, whose Latinity was regarded as suspect. At one stroke a whole realm of values—of powerful originating and formative values—was eliminated from a Christian liberal education.—*John W. Simons in THOUGHT, Summer, 1955.*

Medical Schools and Medical Problems

JAMES HUSSEY, S.J.

Former President, Loyola University

An address to the American Association of Obstetricians, Gynecologists and Abdominal Surgeons, Chicago, Ill., Sept. 10, 1954

THERE is nothing more interesting or exciting on this earth than life in its various forms. For most people the birth of a human child has never lost and will never lose its fascination. Your association deals largely with the myriad problems involved in the mysterious conception and early development of human life. The special dignity of this group arises precisely from the fact that your specialty revolves around the mystery of birth.

Because of your work and the transmission to posterity of your clinical observations, millions of children in generations to come will know healthy life. No one is more aware than you of the high death-rate of both mothers and infants at the turn of the century. No one than your group is more keenly conscious of the present low mortality rate brought about by your scientific research and advancement in knowledge. Because of your interest, your self-sacrifice, distress to mothers and families has been removed throughout the world. It is indeed

a cherished privilege to be with you on this important occasion.

The fact that Doctor Herbert Schmitz, Chairman of our Department of Obstetrics and Gynecology, is president of your association, makes me particularly proud. We are fully aware of his excellent and sacrificial work for medical education at Loyola University. This honor you have given to him is a source of gratification to us, not only because it stimulates the members of his department in Chicago to fuller dedication to their academic pursuits, but because it redounds also to the prestige of the entire faculty of the Stritch School of Medicine of Loyola University.

In the course of a dinner party last week, I was asked what I was going to say to the American Association of Obstetricians, Gynecologists and Abdominal Surgeons. The inquirer thought I was preparing to read a scientific paper pertinent to your field in medicine and seemed relieved and satisfied when I explained that I was merely pro-

posing to explain briefly the answer to a question which I have been asked many times at the annual meeting of the Association of American Medical Colleges. Why is it that an unendowed university, such as Loyola, has gone, and will continue to go, to so much pains, trouble and expense to offer a medical education despite the numerous difficulties the administration of any university faces when it studies its medical-school budget?

BASIC REASON

The basic reason is this. We are primarily interested in man. Though we are not alone in this interest, we have a concept of man which is not shared by everyone. It is a concept of man that surrounds him with tremendous dignity. It is a concept which takes into account the spiritual as well as the material in man.

As you know, for several years I dealt with medical-school students as their spiritual counselor. I watched them dissect cadavers in the anatomy laboratory. I observed them performing experiments on animals in the physiology laboratory. I beheld them peering at their test tubes in the bio-chemistry laboratory. I heard them discuss clinical patients as cases, without reference to the fact that the diseased patient was a human being, composed of considerably more than

a mysterious conglomeration of cells. I got to understand how, at least in the early years of medical study, a student could easily grow to regard his patient as nothing more than a form of matter.

Medicine, as it is taught at Loyola University, differs in no substantial way from the medicine that is taught in any other school. We do not have a special type of mathematics and physics in the Arts College. We do not have a special type of anatomy and pharmacology in the Medical School. A student from any other school could walk into the classroom, laboratory, clinic or hospital and find himself at home. The lectures, the textbooks, the techniques would be familiar. He might even be in the school for a relatively long period of time without becoming aware that we had a special reason for engaging in medical education. When he did notice the difference, he would discover that it lay in an attitude maintained by the administration and the faculty. He would find that there was a belief prevalent that man is composed not only of a body, but also of a spiritual soul.

The background for this belief is briefly as follows. In our concept man is created by God. He is created to the image and likeness of God, with intellect and free-will. He possesses an immortal soul, which has a divine destiny.

This concept endows the human being with a dignity consonant with his divine origin and his divine destiny. It conceives of man as not only an animal, but as an animal supernaturally raised to the childhood of God. Independently of other considerations, this basic idea makes as much of man as can be made of man. From the idea comes understanding of the purpose of this life. There comes hope for a better world, and for perfect happiness, even though this happiness be found in another world.

A PHILOSOPHY OF LIFE

Everyone, even the most uneducated, has a philosophy of life. Each one constructs his own philosophy of life from what he is taught, what he experiences, what he reads, what he hears from others, and from his own reflections. A man's philosophy of life usually takes into account himself, society, his origin, his destiny, and his purpose in the light of that destiny. Obviously, a difference in man's philosophy of life makes a noteworthy difference in his personal conduct and his conduct as a member of society.

Let the human race have its beginning as far back in history as you wish. Then recognize the instinctive urge which man has demonstrated throughout history to perfect himself and to make this a better world in which to live.

Now glance across the globe, as we can do quickly these days with our highly developed means of communication, and observe what man is making of himself and his world.

Does it make any difference whether a man believes in the existence of God and the existence of an immortal soul? Does it make any difference whether man brings God into his life or ignores him? Are there individuals and are there societies who live better, more purposeful, happier and more hopeful lives because of their belief in the existence of God and the prospect of eternal happiness?

Obviously, I believe that belief in God does make a difference. Obviously, I believe that man and the world would be better if God were brought more into the home, into society, into government, into our daily living. Obviously, I think it makes a difference whether a medical-school student is brought up to believe that man is more than the bundle of bones and flesh some modern philosophers maintain that he is.

Finally, it makes a difference whether man is to be regarded as an isolated individual or as a member of society. It makes a tremendous difference whether or not a medical student is taught that he himself has an extraordinarily important position in society, with

clear-cut obligations and responsibilities to society.

I know full well that this subject is not ignored in other schools. I merely wish to say that it is strongly emphasized at Loyola.

Because of the limitation of time, I am going to make a sharp turn to the right at this point. I am going to abandon the general discussion of our interest in teaching medical-school students their relationships to society and focus attention on a few of the specific relationships to society which we expect our graduates to recognize.

Until our generation the social role of the physician was relatively limited. He carried on his practice, for the most part, alone. Your society was founded, as you well know, in 1888. It is one of the older groups in American medicine. What was the function of the medical society in 1900? For the most part it provided apt means for the exchange of scientific data, for relaxation with one's own kind and for peaceful collaboration with friendly colleagues. You know that even these associations were limited. In those days how many medical meetings did a physician have to attend in the course of a month, a year? How many doctors maintained, in addition to a busy practice, a faculty chairmanship? How many actively participated in city, state and national groups? In addition to

all this, how many had three or four demanding hospital assignments?

There was a time when the practice of medicine was a simple thing. I will pass over the question of whether medicine today is or is not overorganized. I have a strong conviction that it is. I know too many doctors not to realize the enormous demands made upon their time by participation in a variety of groups related to medicine. This is an aside which is not meant to be idle flattery. But since wives and families are present, I say that more than ever saintly virtues are demanded of a doctor's wife today.

TOO MUCH ORGANIZATION

Incidentally and parenthetically I might add that many activities are overorganized in our times. University education has not escaped the blight. It is no longer a question of conducting a university and even conducting it well. One must keep peace separately with associations and agencies connected with every school and department of the university.

There was a time when the president of a university could provide a budget for the librarian and indicate a course to follow. Now the librarian tells the president how many librarians and books the accrediting agencies expect. It is not enough that the university as a whole is accredited by an ap-

propriate agency. Each school has to have its own accrediting. In some instances separate departments within a school must win the approval of an outside independent society. I know what it means to be over-organized. But that is not the point of my remarks tonight.

RELATIONSHIP TO SOCIETY

The distinctive element of medical associations today is their changed relationship to society as a whole. Once you functioned separate and apart. Now your deliberations, your very mode of exercising your profession is considered to be the legitimate concern of labor unions, legislators, news-columnists, novelists and repeated government surveys. Too many laymen are expounding the manner in which medicine should be practised. There is much talk about split fees, unnecessary surgery, and the like. Medicine is under hard public scrutiny today.

I wish I could say that the medical profession was absolutely blameless in all this. Doctor Herbert Schmitz, your president, knows that I have a long, enduring interest in and sympathy for the profession. What I would like to say to you tonight is that it is not enough for a medical society to react to the public and the press with irritation and disdain. Nor is it quite enough in my opinion to

leave these matters to a small group of officers of the American Medical Association.

There is admittedly a tendency for groups such as yours to stand apart from social and political controversies. Good can come from this. But today, even though science gains by this abstention, it can have disastrous effects upon your profession. I repeat, today your profession is being attacked on all sides. It has already lost a considerable amount of the prestige it formerly enjoyed.

In every profession there are excellent men and poor men. You know, as well as I do, that not every minister of religion is a saint. You have experienced, as have I, the far-reaching damage that has been caused by the unsaintly. There is some tendency in human nature, the psychological causes of which we shall not examine, which influences most people to search out the flaws in an individual and in groups, and make much of the flaws which are always there. The tendency ignores the vast amount of good in every individual and in most groups, to the extent that the whole picture is distorted, unreal and unfair.

Certainly it is unfair to the excellent people who comprise worthy associations such as your own. Because one physician is careless in his diagnosis, more careless in his

treatment, unwilling to help the needy, influenced in his practice by his patient's wealth, why should ten reputable, charitable, devoted, competent, painstaking physicians suffer? Without exploring the reasons I recognize the regrettable fact.

The conduct of a minority in a profession can bring the scrutiny of the public, the press, the government to bear on the entire profession.

I think it unfortunate, but true, that too many of the problems of medicine in the social sphere are in danger of being left to those who have more good-will than insight. I wish there were an effective method of stimulating medical men of your capacity to be actively concerned about demands put forward for the regulation of your profession.

I understand fully how busy you are, how preoccupied with the internal problems of your profession. But think of how many selfish people there are; how many who are eager to get whatever they can for nothing, and are then ungrateful when they get it. Think of how many (there are some) disgruntled doctors there are.

Since I do not know, I can only wonder whether this association is kept abreast of the legislation proposed in the various State capitals and in Washington. I wonder whether this association knows,

checks and approves the experts who are their spokesmen and upon whom they rely in these matters of legislation. I wonder to what degree the official position of medicine represents the views of practitioners in your locality. These things should be known and evaluated. Doctors should solve socio-medical problems, not politicians.

When proposals for hospital accreditation and control are put into effect, I would feel more secure if I were certain that these proposals had enjoyed the study and the blessing of a committee of this association. When proposals are made for changes in medical education, and enforced upon schools, I am sometimes given to wonder what groups of physicians were consulted. I know that there is the constant possibility that new programs in medical education may fall into the hands of a few interested men.

I will ask a question which I cannot answer. Are the brightest and best trained medical minds always aware of developments in medical education, and in hospital control?

I know that we would all be better off if they were.

Unless I am mistaken, too many medical groups hold themselves aloof or semi-alloof from the mainstream of social change. If I knew that this group did, I would ask you to restudy the question of whether it is any longer possible for so distin-

guished a body to hold itself even semi-alooft from the whirlpool of problems which involve medicine.

If only the practice of medicine were less complicated, if the demands from all sides were less numerous, if research and teaching could only go on without stress and

strain from outside, the excellent minds in medicine would have time and energy to solve the social problems with which it is presently confronted.

I hope for a simpler way of life for all of us and for your profession in particular.

Spiritual Currents

How often have we not heard: "This is the age of the laity?" Tremendous spiritual currents are generating the world over and throughout our own cherished land. During the past decade, in which by the grace of God I have been Archbishop of Boston, we have witnessed the spectacle of the Holy Spirit working almost visibly in the souls of men, engendering a divine discontent with anything less than full reality.

In our archdiocese, the decade has been blessed by an extraordinary degree of charity: churches, orphanages, hospitals and new schools are its external fruits. In the intellectual order, what ten years ago was only academically mentioned is now a byword: theology, with philosophy as handmaid, must be the unifying force of the college curriculum. In the spiritual order, time prohibits a recitation of the marvels of divine grace at work in such movements as the Family Apostolate, Catholic publishing and liturgical integration, to name but a few. During the past ten years, for example, over 200,000 copies of the Divine Office in English have been sold to ordinary men and women in the United States.—*Archbishop Cushing to the New England Unit of the National Catholic Educational Association, December, 1954.*

The Catholic Intellectual and Social Movements

JOHN LAFARGE, S.J.

Associate Editor of AMERICA

*Paper read at a meeting of the Catholic Committee on Intellectual
and Cultural Affairs, St. Louis, Mo., May 15, 1955*

IN RECENT times, there has developed within the Church a gratifying interest in social movements. The term social movement does not excite the alarm and disquiet which it did a generation ago. We understand better the danger of neglecting problems raised by dislocation and misery; we are better informed as to the history of social movements, and especially of the Catholic social movement during the past hundred years. In this respect the utterances of the Holy Father are keeping us uncomfortably prodded.

Still, as we know, there remains a long distance for us to go. There is the unpleasant fact that in many cases the faithful attend our churches from one end of the year to the other and yet hear from the pulpit no expression that will suggest further study of their neighbor's problems. Obviously the pulpit is no place for discussing problems

technically or in detail, but there still remains the great opportunity to create what one might call a social attitude as part of even the elementary gospel of our faith.

We are encouraged also by an increase in social action itself, and a steady growth in the concept of preventive charity as opposed to or contrasted with a merely remedial charity, to use the pregnant expression of Pius XI in his *Quadragesimo Anno*. We see this development in the better understanding of the moral obligation, as well as the political wisdom, of technical assistance to disadvantaged regions and countries. We note a corresponding evolution in the mission field. The value of systematic and preventive organization has become more apparent to our charitable and beneficent organizations. Such developments as the family life movement, the Catholic Rural Life Conference, the interracial move-

ment in its various manifestations, and so on, have brought this closely to our attention.

HAVE MUCH TO SHOW OTHERS

I received a rather angry letter the other day from a fellow clergyman objecting to the coming of various prominent foreigners to our shores. What can they teach us about charitable work, he said, we have plenty to show of our own. My reaction was, first of all, that we can always learn something from anybody in such a wide field, and secondly, even if they had nothing to tell us, we might have a few things to tell them. We in this country have no occasion for an inferiority complex. We have developed certain techniques, overcome certain difficulties, especially in the field of community organization and the adjustment of racial difficulties, as well as in many phases of trade-union organization. We can show much to people of other countries.

But with all this a stock-taking is necessary, in view of formidable enemies. The field of social movements is to a considerable extent engineered in this country, especially in certain areas of thought, by people who are hostile to the Catholic Church or to religion itself. We can, of course, cope with a phenomenon like the Planned Parenthood movement on the basis strictly of ethics and of moral theology. But how

far are we able to cope with such a movement on the basis of social science itself? How far is the Catholic intellectual equipped to expose the social fallacies that underlie a contraceptive solution of the immense and complex problem of world population, local or global?

Catholic intellectuals are making steadily great advances in the social sciences. Yet we have not yet achieved that firm position with which we can cope within the area itself, using its own techniques, its own language, its own concepts, whether they be in the field of anthropology, of community organization, of analysis of social structure, of social psychology, or other kindred branches of the human sciences.

There is a certain anomaly in the fact that the Catholic scholar in the present time has won his laurels more in the physical sciences than in the social or humane or human sciences. We who possess the key to that delicate complex of body and soul, of existence and development which we call the human being; we who rejoice in a coordinated philosophy of the spirit and its relation to the physical order; we who follow a consistent interpretation of history: why should we hesitate to enter precisely the field where we grapple with the problems of the human being as such? The Catholic scholar should be the first to pro-

nounce with ease upon the laws of the spirit as they affect the structure of the social organism. With nearly 2,000 years of spiritual analysis and practice behind us, we should be the first to give a clue to the psychological problems involved in human relations.

AREAS OF SOCIAL RESEARCH

At a recent discussion by a group of Catholic intellectuals, certain dominant approaches were presented in crucial areas of social research. They were briefly, first, the problem-approach, which looks upon social science as a kind of fire-fighting apparatus which is to be employed whenever a crisis arises in society, the Church is threatened or morals are in danger of being impaired. The second is the economic approach, which gives the impression that economics constitutes either the only or the most important social science. Third, there is the moral approach, which involves the whole area of social values, and assumes that research in social science must be primarily concerned with what ought and ought not to be. All these are capital fields; as well as another field which was strongly emphasized at this discussion, which is the need of greater scientific knowledge as to the social and cultural system of American Catholicism itself, the study of the suburban parish, recruitment of new members, assimila-

tion with the surrounding world, etc., the field of religious sociology which has recently been emphasized in Europe.

On all of these one can easily dilate, but I wish rather to indicate a particular phase of this matter which appeals to me as being particularly timely. Does our Catholic social action or the social action of Catholics—I have both in mind—receive the recognition it deserves, namely, as *Catholic*? Is it understood as Catholic? Is it seen as a declaration of our Faith?

Someone may reply: actions speak for themselves. This is a familiar slogan. Like other familiar slogans, it is only true in a certain sense. Actions do speak for themselves, yet they do not of themselves immediately declare the motive that lies behind them. Certainly everybody welcomes, for instance, Catholic relief work, Catholic hospitals, Catholic work for delinquents, and so on. It is all very excellent. But how far does the sight of such works as we perform lead to an inner knowledge of the high supernatural motive that lies behind them. Even if that knowledge is conceived speculatively, is it experienced, does it penetrate hearts? People are touched by the devotion of the nuns, but do they sense the supernatural faith that impels the nuns' devotion? In other words, why do Catholic thought and action not

make a greater impact on the world?

This is not an idle question, particularly when in our present situation we consider the power of the totalitarian ideologies. Marxism may not gravely threaten us in this country, though its influence often extends far beyond its actual profession. But we experience it in dealing with the world at large, and Marxism's baffling characteristic, its terrific power lies precisely in its unity of thought and action. Marxism does not despise pure thought; on the contrary, it grew out of purely theoretical research. Nor does it despise pure action. It can utilize any form of action available. Yet it succeeds to an astonishing degree in fusing both thought and action into a new and formidable unity.

A simple testimony to that is the effect of the brainwashing technique. Unfortunates who are subjected to that treatment are not affected solely by arguments, nor are they browbeaten simply by physical torture. The fusing of the two into one dynamic whole is what does the work.

At the present moment in East Germany, Catholics and religious people in general are alarmed and appalled by the terrible efficiency of the East German Communist youth movement, the FDJ, with its quasi-sacramental system that requires from immature children a profession of faith similar to Confirmation.

That experienced and authoritative person, Dr. Adolf Kindermann, rector of Koenigstein Seminary, now visiting this country, says that it is impossible for the younger generation of East German youth to resist this treatment indefinitely.

AN INVERTED CHRISTIANITY

Yet the union of thought and action is precisely that of Christianity itself, for Marxism is an inverted Christianity that has profited by the divorce of thought and action lying at the root of modern unbelief. Hence the profound difference between the Marxist or Communist movement and the purely rationalistic movements that preceded it. These laid the groundwork for Marxism by creating that vacuum, that frightful cleft in human existence which simply had to be bridged.

The separation between thought and action, between matter and spirit, which came as a result of the dissolution of religious belief in the 17th and 18th centuries was by its very nature intolerable for the human spirit and had to be bridged in some way or other. Since the Christian solution was rejected, the Marxist was able to take hold. And it was the genius of Lenin to unite the two with incredible efficiency into one formidable movement.

For this reason, the Catholic intellectual may need to direct his attention to some extent in this par-

direction. If we cannot solve this problem of the union of thought and action, particularly the supernatural thought of faith and of action under grace in the Christian community; if we cannot create and perfect this union on a philosophically, theologically and practically solid basis, we may expect a continued series of dangerous substitutes. An immense amount has been preached and written by Catholic scholars on the mistakes of John Dewey and his associates. Yet Dewey and Kilpatrick and others in the field of pragmatism or progressive education represent a *per se* laudable attempt to fill this gap and to answer this very natural craving in the human mind for such a dynamic union. The unfortunate thing is that they achieve it only by sacrificing the rich integrity of the diverse members which they strive to unite.

This divorce between thought and action has not only worked its devastating effect in the community in the world at large, it has its effect on the Church itself. Social apostles bitterly complain that there is fine preaching and theory about social matters, and on the other hand a lot of unrelated activity. Social movements, even Catholic social movements, can develop into a clattering bureaucracy.

I assume we all agree that it is extremely important at the present day to present the true spirit of the

Church. What is the fundamental attitude of the Church, that basic position to which all its further actions and developments are referred? In the minds of a vast number of our fellow citizens, this attitude is either completely unknown or else it is misrepresented as being an attitude hostile to the ultimate good of humanity; an attitude of power seeking. The Church, in their view, is a tremendous organism, venerable, worthy of great respect, of enormous interest historically, with a career studded with bright luminaries of knowledge, holiness, and so on. But yet they conceive it as being in itself basically self-seeking. Nothing but a special divine grace can expel from certain minds such a false notion.

SPIRIT OF THE CHURCH

Hence it is opportune that we do all in our power to present the true spirit of the Church to the present generation. We can of course, and should, display that spirit through theological and historical learning, explaining to people our true position, appealing to the documents of our Faith, to its official pronouncements, to textbooks, to catechetical teaching. Again we can attack misconceptions by pointing to our own acts and the past beneficence of the Church; thus offering an adequate refutation of such suspicion.

Yet there still remains something

to be done. Even with all argument and demonstration there still remains a need to present the very *spirit of the Church*, that spirit which people sense immediately, the intimate connection between our Faith and its manifestations in human action, and the connection between that sacramental life of grace which is the life of the Church and her concern about the humble problems of daily living.

Good example, of course, accomplishes much. Yet good example as such is not the complete answer. People who have no perceptible religious faith often give admirable example. Certainly Albert Einstein has set an example of many Christian or Judeo-Christian virtues. He was of humble demeanor, he was modest and helpful, he was humanitarian and peace-loving and had a kindly sense of humor. He was in many ways an admirable person, and yet, from all we can ascertain, religiously he was a vacuum. The complete answer does not lie with good deeds or theory alone, but in the evident combination of the two, the infusion in such a manner that they are seen and experienced as one in the interior of the human person.

To point up what I have just said: it could be one of the fine works of the Catholic intellectual today to work out ways and means in the light of our Faith, and in the light of social science as such, as to how

this fusion can effectively be perfected within the human person itself. Wherever this occurs, it makes a profound effect. People experience, as it were, an insight into the spirit of the Church, a feeling that they can, as it were, touch it by perceiving this fusion of faith and action. And of course to grasp the true spirit of the Church, or the true attitude of the Church, is to sense the presence of the Holy Spirit Himself, who as the soul of the Church makes Himself known through her outward vesture and her outward acts. So, to sum up even more precisely, it is the work of the Catholic intellectual today to work toward the manifestation of the Holy Spirit in the world through the manifestation of His presence in the Church itself.

FAITH AND ACTION

One may say this is rather a mystical approach; nevertheless it is a specifically practical matter and is, I am convinced, capable of scientific investigation. We know that the Jociste movement under Canon Cardijn has done much to illuminate some of the more difficult angles of this idea. That movement was specifically concentrated on illuminating the kind of people remote from Christianity, completely severed from all Christian influence, through an immediate contact, as it were, between faith and action. This idea is the inspiration of a certain number

of important religious ventures in the present day, of religious and of the laity.

I would go still further. I feel that this manifestation of faith and action should be made apparent not just in active individual kindness and immediate approach between Christians and non-Christians, or believers and unbelievers, but should become apparent in a much wider field. It should be seen even in the field of organized charity, of organized social movements. Our very manner of organization, our approach to the matter-of-fact duties of organization, of the human relations therein involved, should manifest this union of faith and works. Furthermore, it should appear in the participation of Catholics with social movements on the wider scale of the general public. In other words, where the Catholic is seen as taking part in social movements for the welfare of the state or the city or on an international basis, he should not only be on the defense against pernicious and immoral social doctrines, thereby vindicating his Faith and morals, but there should be a direct sense of the true spirit of Christianity in the very nature of his participation: in other words, a productive insight.

"The fund of truth contained in Western philosophy is largely a fund of 'insights,'" says perceptive Josef Pieper. "It is gained by an *intelligere*

grounded upon a *credere*. After this *credere* had commenced to wither away, however, it was possible at first for men to continue their acceptance of these 'insights,' even without the perennial re-laying of the foundation of the *credere*. It seemed for centuries as though these were 'purely' philosophical cognitions. For a long time, however, this seeing has been recognized as illusory, and where it was impossible to derive these supposedly 'purely' philosophical insights from a co-ordinate source in a new faith, there remained and remains hardly any other course than, with progressively critical consciousness in philosophizing, to eliminate from the body of philosophical concepts such insights as have come into being on the basis of a *credere* that is no longer implemented." (*The End of Time*, Pantheon Press, New York, pp. 54-55.)

With a withering of the insights into the great basic metaphysical concepts such as truth, unity, goodness, holiness, moral duty, comes a corresponding decay of insight into the intimate human relationships based upon these concepts; and we suffer a loss of the spirit of Christianity itself.

May I make my point possibly still clearer? It is not enough to enunciate the Christian position as a proposition, however cogently defended. Nor again is it enough to exemplify our position by sheer

force of example. The fusion of thought and action is a more arduous and subtle task than either of these two proposals. It is a work of many steps; a gradual gaining of ground, taking the occasions as God's Providence presents them: the traveling of a long and laborious road.

Today minds are more and more open to a sense that nothing is gained by an attempted escape from reality; that human life and the human situation can and ought to be viewed as a whole without falling into either extreme: existential pessimism or fatuous, Norman-V.-Pealish "positive" optimism. The very general favorable response to Paul Hutchinson's recent article in *Look Magazine* on the "Religion of Reassurance" seems like an indication of this healthy trend. If you ask for some points of contact that a program of thought-in-action makes readily with the contemporary mind, one might enumerate something as follows:

SPIRITUAL AUTHORITY

Prompt and joyful obedience to spiritual authority shows our confidence in the essential truth and the essential goodness of the Creator; hence our action is a living vindication of the idea of authority itself. To say that we obey the Church out of a spirit of love makes little impression as a bald proposition. But

the example of the apostolic man of wisdom, the true Catholic intellectual, who manifests that confidence and love even in the rude tasks of obedience, cannot fail to leave its impression.

In our dealing with the problems of human weakness and recovery, we can illustrate our dependence upon divine grace, as well as the power of a will that is wholly unified by an overwhelming master-love of God and man. The sense of such a unified will cannot be conveyed by mere talk, it must be seen to be appreciated. Similar considerations apply to many other manifestations of our Christian concept of man's conduct in the great dialog between God and man. Those who, as the spiritual writers say, are familiar with God can by their approach to concrete daily problems help save men from that sense of utter strangeness which the modern man experiences at the thought of the divinity. In this same way we can convey to a disordered world a truly theological point of view, the idea that there may be a meaning to a revelation from beyond the visible and tangible scene: the supremacy of love, the Christian notion of the ultimate meaning of history.

The Apocalypse may be for the modern man a closed book, a jumble of outmoded Oriental symbols and myths, but he cannot but feel the spiritual pressure of those who do

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understand some of its lessons, and who view the tragic and portentous developments of our time in the light of its sombre revelations.

Let us study more closely the influence of persons in our times whose approach to the modern world shows some of the characteristics I have described; such men as Canon Cardijn, Jacques Maritain, Don Luigi Sturzo, Riccardo Lombardi and others from whose numbers it would be invidious to select: men and women who personally exemplify a policy of insight.

Fifty years from now, or in less time, our successors will recall the situation of our great cities with their migrant masses, and our suburbs with their shifting population, and will wonder that we did not seize the opportunity to bring

men to Christ integrally before it was too late. The Catholic intellectual of today bears much of the burden of representing Christ to a Christless but ever-searching world. Yet intellectual leadership is little understood or cared for by the religious masses of the people. (The situation is not aided by the distance that seems to lie between the meticulous academic productions of our Catholic scholars and the somewhat anti-intellectual tone of much of our popular Catholic mass press or literature.) A really adequate understanding of preventive social charity's profound human-relations technique should by its very nature give us clues to relieving more effectively the world's spiritual misery. Further study of the situation may help us to bridge some of the prevailing gaps.



"Thou Hast Made Us For Thyself"

The experience of mankind through the ages testifies that the thirst for pleasure in human nature cannot be slaked, though it can be curbed and conquered. Resistance, not indulgence, is the key to freedom and lasting relief.

Yielding to the body's demands may give satisfaction for the moment, but the craving will return stronger than before. Desire for pleasure "grows by what it feeds on," and, ironically, while the strength of such desire goes on increasing, the pleasures themselves become less and less satisfying the more they are indulged in.

A person that seeks happiness in earthly pleasures is never at peace. "Desires weary the soul," the Bible tells us. And St. John Chrysostom wisely remarks: "Nothing so wears out a man as to be sodden with the love of earthly things."—*Dermott McLoughlin, O. F. M., in the WAY OF ST. FRANCIS, March, 1955.*

The Missions in India

BY JEROME D'SOUZA, S.J.

*Reprinted from the SWORD**

FOR about a year now there have been conflicting reports about the position of Catholic missionaries in India. Statements by government officials and comments by Christian leaders have focused the attention of Catholics all over the world on what looks like a real crisis for the Church in India. There is now undoubtedly an impression that India is going the way of some other Asian countries in barring the entry of all foreign missionaries. What are the facts, and what is the extent of the crisis?

It is necessary to recall that even under British rule there was no unrestricted freedom for missionary activity in India. There were certain semi-independent States governed by Indian princes where missionaries were not permitted to reside and carry on conversion work. There were other areas where only Catholic or Protestant missionaries were allowed, but not both at the same time. Moreover, the missionaries had to promise not to take part in politics. During the days of

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the Indian struggle for independence some were expelled from the country on the ground of anti-Government activity. Finally, during the war, missionaries belonging to "enemy countries" were interned and some sent back to their homes.

Notwithstanding these restrictions, the policy of the British Government was a liberal one in regard to missionary work. The Government of independent India has declared that it, too, wants to follow the same policy of tolerance and full freedom for all religions. This has been guaranteed both as a part of civic rights and as a safeguard to the minority communities. Among the religious rights guaranteed in the Constitution is the right freely

* 128 Sloan St., London, S.W. 1, England, Sept.-Oct., 1954

to profess, practise and propagate religion. This right is given to all persons in Indian territory, including foreigners living in India. But it does not necessarily imply the right of a foreigner and of foreign agencies to enter India in order to propagate religion. However, until recently, missionaries of all denominations were allowed to enter freely, and their actual number in India is greater than it was before independence.

GOVERNMENT'S ATTITUDE

The attitude of the Government now is that as far as foreign missionaries are concerned they come under the general category of foreigners as such and will be admitted into the country if their presence is judged beneficial. This will be decided on considerations of their technical skill and the difficulty of finding Indians to do the same work. The reasons for taking up this attitude toward missionaries in place of the more generous one of former years are, first, the accusation that certain missionaries have taken part in politics and acted against the interests of India. This has been stated in particular against the missionaries working among the Nagas and other tribal people who have been claiming either independence or an autonomous régime within the Indian Union. Secondly, there is an impression among

Hindu leaders that the influence of missionaries, if not positively anti-national, is not favorable to Indian culture. Lastly, there have been frequent accusations by Hindu leaders that Christian missionaries have been using unfair means of "proselytization," holding out the bait of material advantages like free education, medical service and financial assistance to make mass conversions.

The net result has been, first, refusal by the Government to grant visas in many cases, including applications on behalf of teachers in colleges and theologates and even doctors and nurses. Where the visas have been granted, they have been given after long inquiries and repeated representations. Secondly, the appointment in one or two states of "commissions of inquiry" into the conduct of missionaries, to examine the allegations against them. Thirdly, a campaign started by a communal organization, the Hindu Mahasabha, against missionaries, including demonstrations and processions to ask foreign missionaries to "quit India."

What is the reaction of the Hierarchy and the Christian community to all this? In the face of agitation by the Mahasabha, an attitude of dignified silence and no undue anxiety. The Mahasabha is not encouraged by the Government, rather the contrary. Its activity has been

castigated by Prime Minister Jawaharlal Nehru. The Hindu community as a whole is keeping itself aloof from this agitation. Secondly, without starting a counter agitation among the rank and file of Christians, the leaders of the Christian community, namely the Catholic Hierarchy and the National Christian Council of the Protestants, and prominent laymen, have approached the Government in a friendly way and made their own representation on the matter.

MISSIONARIES' VIEWPOINT

Their stand is that this question of foreign missionaries is not a matter affecting foreigners alone but mainly the Indian Christians who ask for help from their foreign brothers and at whose invitation a certain number of missionaries apply for visas. Further, cases of misbehavior should be dealt with on the facts of each case and the Christian organizations themselves are ready to take action whenever necessary. Appointments of "inquiry commissions" are harmful and offensive. They point out that the replacement of foreigners by Indians in the churches is not so simple as it may be in other technical services because the formation of an Indian clergy, particularly among communities which have been considered "backward," takes time. The Christians them-

selves need the services of foreign missionaries particularly in colleges and hospitals. Excessive severity in limiting the numbers of these men would defeat the very purpose the Government of India has in view, namely, rapid Indianization of the Church, by interfering with the work of training houses.

These representations have met with some success, though the situation is still not easy. The Prime Minister, in answer to various appeals, has stated that there is no objection at all to missionaries on religious grounds, that their educational and social work has been valuable and appreciated, that even in regard to evangelical work—though India does not like the idea of religious propaganda—she has no intention of forbidding it; that objections may arise on political grounds, as when the presence of any foreigner is undesirable in certain areas.

Moreover, as President of the Congress Party the Prime Minister has urged the party to do nothing to disquiet the minorities but to gain their loyalty by an attitude of friendliness and sympathy. He has described the re-conversion efforts of the Hindu Mahasabha as inspired by political motives. In cases of unfair economic and social pressure by agents of the Mahasabha to re-convert Christians to Hinduism, the Government has in some in-

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stances intervened on behalf of the converts and some of them have returned to the Christian fold.

The situation still remains uncertain to some extent. The Christian community has hopes that the final outcome of the discussions will be a policy which, while aiming at Indianization of the Church, will not harm the interests of the Christians. Sometimes difficulties are caused by divergence of policies of different State Governments, which

have a determining voice in the granting of visas. There is a move to centralize this now in New Delhi. This will end some of the hardships caused in certain States at present. But the Christians of India will not be satisfied unless India, in the interests of the fullest religious liberty, allows devoted men and women whose motives and methods are above suspicion to come to India simply to preach the Gospel to non-Christians.

The Holy City

The tradition of Jerusalem is one of holiness; it has been the "holy city" of the Jewish race and religion since the time of David, since Solomon built the first temple to enshrine the Ark of the Covenant; and for 2,000 years Jerusalem has been sacred to all Christian peoples—hallowed by the death and passion of God Himself. To the Mohammedans, also, this is a holy city, for it is the site of the prophet Mohammed's supposed ascent into heaven.

This tradition of holiness has probably done much to preserve the ancient spirit and atmosphere of Jerusalem. Men and women of different races have for thousands of years made this city an object of special pilgrimage; although their religious beliefs may have differed widely, and have manifested themselves in completely different ways, all believe in one Supreme Being, and by their coming they have paid homage to Him. In this spirit of pilgrimage Jerusalem is the same now as when Christ was alive.—*J. P. Hanby in the TABLET, (London), April 9, 1955.*

Documentation

Feast of St. Joseph the Workman

POPE PIUS XII

Address to Catholic Association of Italian Workers, May 1, 1955

LITTLE more than ten years ago, on March 11, 1945, during a difficult period of Italy's history, difficult especially for her working class, We received the Catholic Association of Italian Workers (ACLI) in audience for the first time. We know that you hold in high honor that day, on which you received public acknowledgment from Mother Church, who in the long course of her history has ever been eager to satisfy the needs of the times, inspiring and encouraging the faithful to unite in special associations to satisfy those needs. Thus ACLI was born, with the approval and blessing of Christ's Vicar.

From the beginning We put your organization under the powerful patronage of St. Joseph. Indeed there could be no better protector to help you deepen in your lives the spirit of the Gospel. As We said then,¹ that spirit flows to you and all men from the Heart of the God-Man, Saviour of the world; but certainly no worker was ever more completely and profoundly penetrated by it than the foster father of Jesus, who lived with Him in closest intimacy and community of family life and work. Thus, if you wish to be close to Christ, We again today repeat: "Ite ad Joseph"—Go to Joseph (Gen. 41,55).

ACLI, therefore, must bring to its members and their families, and to the whole world of labor, an awareness of Christ's presence. Do not forget that your first care is to preserve and foster Christian living among workers. To this end it is not enough for you to fulfill, and urge others to fulfill, your religious duties; you must deepen your knowledge of the teachings of the Faith, and understand ever more fully what is imposed by the moral order in the world, an order established by God, taught and interpreted by the Church, in all that concerns the rights and duties of today's worker.

We bless, then, your efforts, and especially the courses and lectures you organize, no less than the priests and laity who serve as teachers. In this field enough can never be done, so great is the need of an adequate training, one that appeals to and is adapted to local conditions. Let every care be taken lest the success of this work, undertaken to establish and

¹ Catholic Mind, XLV, pp. 707-711 (Dec., 1947).

spread the Kingdom of God, be hindered or ruined by succumbing to personal ambitions or group rivalry. ACLI must know that it will always have Our support as long as it follows these norms, and gives to other groups the example of an unselfish zeal in the service of the Catholic cause.

Too long, unfortunately, has the enemy of Christ sown tares among the Italian people, without meeting at all points sufficient resistance from Catholics. Especially among the working class has he done, and is he still doing, much to spread false ideas about man and the world, about history, about social and economic structures. Not infrequently the Catholic worker, lacking a solid religious formation, is defenseless when such theories are advanced; he cannot give an answer and sometimes even is infected by the poison of error.

APOSTOLATE OF THE WORKER

This formation ACLI must constantly improve, convinced as its members are that they are exercising that apostolate of the worker among workers which was the hope of Our Predecessor of happy memory, Pius XI, as expressed in his Encyclical *Quadragesimo Anno* (cf. AAS, vol. XXIII, p. 226). The religious training of Christians, and especially of workers, is one of the main duties of pastoral activity today. Just as the vital interests of the Church and of souls have forced the erection of Catholic schools for Catholic children, so too the true and well-grounded religious training of adults is of prime necessity. In this you are on the right path. Continue with courage and perseverance; do not be led astray by false principles.

For these false principles are at work! How many times have We declared and explained the Church's love for the workers! Yet the monstrous lie is still spread about that "the Church is allied with capitalism against labor." She, mother and teacher of all men, is always concerned especially for her children who are in more difficult circumstances, and in fact has made a strong contribution to the equitable progress already obtained by certain categories of workers. We Ourselves said in Our Christmas Message of 1942: "Moved ever by religious motives, the Church condemned the various systems of Marxist Socialism, and condemns them today, for it is her abiding duty and right to save men from trends and influences that jeopardize their eternal salvation. But the Church cannot be unaware of the fact that the laborer, in his effort to better his condition, strikes against a certain system which, far from being conformed to nature, is opposed to God's order and to the purpose He assigned to the goods of this world. However false, dangerous and to be condemned are the methods followed, who, and particularly what priest or Christian, could remain deaf to the cry which is rising from the depths, and which, in a world ruled by a just God, appeals to justice and the spirit of brotherhood?"²

To enter into the world of social problems, with its systems which do not derive from Him, whether they are called "lay humanism" or "Socialism

² Catholic Mind, XLI, pp. 45-60 (Jan., 1943).

stripped of materialism," Jesus Christ does not wait for the door to be opened to Him. His divine kingdom of Truth and Justice is present even in regions where there is a constant threat of class-warfare seizing the advantage. For that reason, the Church is not restricted to appeal for this more just social order, but sets out its fundamental principles, urging the rulers of nations, legislators, employers and directors of businesses to set themselves to reduce them to practice.

"DELUDED" ITALIAN CATHOLICS

But Our present address is directed especially at the so-called "deluded" among Italian Catholics. They are, indeed, not few in number, particularly among the youth, whose intentions remain of the best, but who could have expected more action among the Catholic forces in the public life of the country.

We are not here speaking of those whose enthusiasm is not always accompanied by a calm and steady practical judgment with regard to facts, present and future, and to the failings of the ordinary man. We address Ourselves rather to those who certainly recognize the notable progress achieved, notwithstanding the difficult conditions of the country, but feel deeply hurt that their own capabilities and potentialities, of which they are fully aware, are not finding a field where their value is put to use. Doubtless they would have an answer to this complaint, if they read attentively the program of ACLI, which demands the effective participation of rank-and-file workers in the planning of the economic and social life of the nation, and asks that within the business enterprises each one be recognized, in a real sense, as a true fellow worker.

There is no need for Us to insist on this point, of which We have already, on other occasions, sufficiently treated. But We wish to call once again the attention of these deluded men to the fact that neither new laws nor new institutions are adequate to give to each the security to exist, protected against every misused restriction, and to be able to develop with freedom in society. All will be in vain if the ordinary man lives in fear of coming under arbitrary rule, and does not succeed in freeing himself from the feeling that he is subject to the good and bad will of those who apply the laws, or of those who, as public officials, direct institutions and organizations; if he perceives that, in daily life, all depends on connections which he—unlike others—perhaps does not have; if he suspects that behind the external show of what is called the state, there is hidden the manipulations of powerful organized groups.

The action of Christian forces in public life, then, certainly means that the promulgation of good laws and the building up of institutions suited to the times are fostered; but it means even more that there is a setting aside of the rule of empty slogans and deceptive words, and that the ordinary man feels supported and sustained in his legitimate demands and expectations. It is essential to form a public opinion which, without hunting out scandal, points out with frankness and courage persons and situa-

tions which do not conform to just laws and institutions, or which maliciously conceal truth. To win the influence of the plain citizen, it is not enough to put the voting card or other similar devices into his hands. If he will be associated with the group of leaders, if he intends sometimes—for the common good—to put forward a remedy for the dearth of profitable ideas and to stem the advance of egoism, he himself must possess the necessary personal energy and the ardent will to contribute to, and to pour into all public arrangements, a healthy morality.

There you have the basis of the hope which We have been expressing to ACLI over the past ten years, and which We repeat today in your presence with redoubled confidence. In the workers' movement, those only can feel real delusion who fix their gaze solely on the immediate political scene, on the maneuvers of the majority. Your present activity is the preparatory, and thus essential, stage of politics. For you, it is a question of training and preparing the way for the true Christian workman by means of "social formation" towards trade-union and political life, and of sustaining and making easier his entire conduct by means of "social action" and "social service." Continue then, without weakness, the work already accomplished; in that way, you will be opening to Christ a direct entry into the world of the worker, and then also, indirectly, into other social groups. This is the fundamental "open door" without which every other "open door," however interpreted, would be a surrender of so-called Christian forces.

A FATHER'S AFFECTION

Dear sons and daughters present in this sacred square, and you, working men and women of the whole world—let Us extend to you the tenderness of a father's affection, such as that with which Jesus drew to Himself the multitudes hungering after Truth and Justice; be assured that in every necessity you will have at your side a guide, a defender, a Father.

Tell Us openly, under the free sky of Rome, will you know how to recognize, amid so many discordant and alluring voices directed at you from different quarters—some to ensnare your souls, some to debase you as men, or to defraud you of your legitimate rights as workers—will you know who is, and always will be, your sure guide, who your faithful protector, who your true Father?

Yes, beloved workers, the Pope and the Church cannot withdraw from the divine mission of guiding, protecting and loving especially the suffering, who are all the more dear the more they are in need of defense and help, whether they be workers or other children of the people.

This duty and obligation We, the Vicar of Christ, desire to reaffirm clearly, here, on this first day of May—which the world of labor has claimed for itself as its own proper feastday—with the intention that all may recognize the dignity of labor and that this dignity may be a motivation in forming the social order and laws founded on the equitable distribution of rights and duties.

Acclaimed in this way by Christian workers and having received, as

it were, Christian baptism, the first of May, far from being a stimulus for discord, hate and violence, is and will be a recurring invitation to modern society to accomplish that which is still lacking for social peace. A Christian feast, therefore; that is, a day of rejoicing for the concrete and progressive triumph of the Christian ideals of the great family of labor.

In order that this meaning may remain in your minds and that, in a certain manner, We may make an immediate return for the numerous and precious gifts brought to Us from all parts of Italy, We are happy to announce to you Our determination to institute—as We in fact do now institute—the liturgical feast of St. Joseph the Workman, assigning to it precisely the first day of May. Are you pleased with this Our gift, beloved workers? We are certain that you are, because the humble workman of Nazareth not only personifies before God and the Church the dignity of the manual laborer, but also he is always the provident guardian of you and your families.

With this greeting on Our lips and in Our heart, beloved sons and daughters, and with the certitude that you will remember this day, so filled with holy resolutions, so bright with good hope, so promising because of what has been accomplished, from the Most High We invoke the choicest blessings upon you, upon your families and relatives, upon those who are in hospitals and sanatoria, upon the fields and the shops, upon your organization ACLI and its great and noble work, upon employers, upon beloved Italy and upon the whole world of labor, always dear to Us. May Our paternal Apostolic Blessing descend from the heavens upon the earth which, in obedience to the original divine precept, you have worked and made fruitful.



Co-determination in U. S. Labor

For the AFL, I can say flatly that collective bargaining is not a means of seeking a voice in management. We do not want so-called "co-determination"—the representation of unions on the board of directors or in the active management of a company. In Germany, where trade unions have endorsed such a plan, co-determination emerges from a peculiar background—the political use of corporate power by cartel management. And in that country it has some logic as a means of maintaining economic democracy. Here in the U. S., with a different background and tradition, with a different kind of management, with the acceptance of collective bargaining, co-determination has no reality.—*AFL President George Meany in Fortune, March, 1955.*

Ideals for Christian Employers

POPE PIUS XII

*Address to the Seventh National Congress of Italian Christian Employers,
June 6, 1955*

BELOVED sons, you have held at Naples your seventh national congress based on the theme "The Employer and the Future of the South." Now you wish to inform Us of your labors and to ask Us to bless them.

We gladly grant your request, persuaded, as We are, of the value of your deliberations and desirous that the fruitful exchange of views that has made your congress outstanding may inspire in you the firm determination to follow through to practical conclusions.

For some years conditions in the southern regions of Italy have been a matter of deep concern to the public authorities of the country. This vast and important part of the national territory has passed through all the stages of a continued impoverishment. Its generous people, so richly endowed in values of mind and heart, impatient to exercise their activity on a plane corresponding to their energies, were often kept in deplorable economic conditions, drifting from poverty to unemployment, which became daily realities.

The patent injustice of this state of affairs has, we might say, weighed upon the whole nation. Therefore all those who feel the full importance of these social conditions and foresee the consequences—perhaps remote but often fatal—of their lack of balance, have been greatly pleased with the public and private undertakings which, with a lively impulse and laudable determination, now strive to put an end to such conditions. The extent of the ills and the remedies needed were such that the intervention of the government, as the interpreter of the common will of the nation, was absolutely necessary. But in order that these efforts may attain the desired happy success, they require the collaboration of all citizens who possess considerable economic resources. That means, in the first place, the heads of industrial and commercial enterprises.

Beloved sons, you have all well understood that, in a task so indispensable and of such social and moral import, Catholic employers have a serious duty to fulfill. We praise you for having included in the program of your congress the study of the mission of businessmen in the economic readjustment of southern Italy.

One of the essential points of Christian social doctrine has always been the affirmation of the primary importance of private enterprise as compared to the subsidiary function of state enterprise. This is not to deny the usefulness and the necessity, in some cases, of government intervention, but rather to bring out this truth: that the human person represents not only the purpose of the economy, but is its most important element.

Today more than ever before this thesis is the object of a widespread

debate in which people are arguing more with facts than with words. At this time your congress has undertaken to examine the means of improving, from an economic point of view, a large social group. Undoubtedly, not everything has to be done from the beginning, since a large part of the task has already been accomplished. But in many places the main effort has yet to be made. It must begin by dealing with basic matters: means of communications, housing, irrigation and soil conservation, modernization of agricultural equipment, improvement of existing industries and establishment of new enterprises, technical training of workers and staffs and, above all, the training of an élite group of workers who will become among their fellow workers the artisans of social and cultural progress.

A SOCIAL IDEA IN ACTION

The words of the Gospel naturally come to mind: "Which of you, wishing to build a tower, does not sit down first and calculate the outlays that are necessary, whether he has the means to complete it?" (Luke 14, 28). Here, indeed, there is not merely question of investing capital, of perhaps running great financial risks, but especially of putting into action a social idea, a concept of economic life, of its laws, its aims and its limits. It is a question of directing a whole movement of progress according to a well-defined plan. These are the motives that justify your reflections and your research and to which We willingly give Our support and Our encouragement.

The first thought of a Catholic employer when he sets about to solve such a problem should be that of going beyond the immediate rudiments. Only on this condition will he be faithful to the principle which We have just recalled, that is, to the maxims of Christian sociology concerning the transcendent value of the human person.

The questions that occupy your mind concerning the future of the south are first of all limited to a geographical area, a particular region of Italy. But who does not see how much the entire nation is affected by it? It can be said that the economies of even other countries in some way depend upon it. This is one reason for them to give their help to such a task of readjustment. Such highly desirable collaboration permits you to consider the problem from a less strictly national point of view and gives your labors a vaster and more significant scope.

Moreover, it is necessary to take into consideration the social evolution that economic progress will produce in the south. It is easy to imagine the obstacles and difficulties of those who for decades have had to resign themselves to a painful passivity and who are now being asked to change their way of life, to become interested in new enterprises and to take their fate actively into their own hands. But on this account one cannot stop in mid-stream and substitute for an old form of guardianship a new kind of subjection which, while freeing man from economic slavery, would impose upon him in exchange an even less bearable social dependence.

This would happen if employers, while working for the transformation

of the south, were to subordinate its development to their own interests. From the very beginning it is necessary to be firmly convinced that the economic goal to which individuals and the state aspire hinges on a true uplifting of the people, and therefore on the achieving of their legitimate economic, social and cultural autonomy. From the very beginning it is necessary, then, to admit fully the rights of others, their just needs and their profound aspirations and to be willing to satisfy them adequately.

This attitude requires of everyone who participates in the task much disinterested effort. Such unselfishness gives a truly Catholic meaning to one's collaboration. Thus you have the opportunity of practicing equity and charity in an excellent manner, because you give them a social dimension through which they become a proof of the Christian spirit in the highest degree, a proof written in facts. By this very means you also render a considerable service to peoples particularly sensitive to spiritual values, to personal freedom, to the moral riches of family life and to the usefulness of the wider social bonds that unite communities in city, region and nation.

INTENSE INTERIOR LIFE

Who could doubt that such a mission requires serious preparation on the part of the head of a Christian firm? You yourselves, moreover, have touched upon this point in your discussions. Consequently, We shall limit Ourselves here to emphasizing the need for such an employer—if he really wants to do his duty—to live intensely the doctrine to which he pays lip-service. This means that with heart and mind he must penetrate its internal requirements and that he must submit himself to its generous inspirations.

The teaching of the Church, which gives a clear formula of Catholic principles, runs the risk of being neither well understood nor applied unless it finds in the responsible head of a firm, not a resigned and passive reception, but the fullness of an intense interior life, nourished by the sacramental sources of grace. It seems to Us that Christian social thought should be profoundly organic. Far from being built up solely by starting from abstract pronouncements, it ought to correspond with constant fidelity to the intentions of Divine Providence as they are manifested in the life of every Christian and in the life of the community to which he belongs.

The creative act of God that launched the world into space never ceases to kindle life with astonishing abundance and variety. In the individual as in society, the aspiration for betterment and for natural and supernatural perfection calls for a continuous overcoming of self and often also for a painful detachment. To follow this rising path and to guide and draw others to it calls for hard work. We are happy to see that this does not discourage you and that you are ready to assume all the responsibilities deriving from your position in Christian society.

Beloved sons, permit Us in conclusion to express Our pleasure again that you have chosen as the theme of your congress a subject that indeed touches upon your purposes and interests, but which also concerns you even more as citizens and as Christians—as citizens aware of having to collaborate for

the unity and prosperity of the nation, and as Christians conscious of your co-responsibility in promoting the Christian religion and culture among those who are your brothers and sisters in Christ. This twofold duty assumes in your case a concrete form in the "problem of the south," and you do not wish to withdraw from such a task.

Perhaps employers were for too long a time accustomed to remain in the narrow circle of their own cares and their own economic purposes, not taking an active interest in the common life of society and of the state. Perhaps this, even more than certain deplorable events, has given rise to, and widely spread, the rumor that the economy, or rather its managers, are the obscure power that, from behind the wings, directs everything upon which the fate of the people depends.

Therefore, We congratulate you for your powerful action in public and for the public. Without doubt, you are among those whose work in this technical age has not diminished but increased. Nevertheless, it redounds to your advantage that you have dedicated your time during the days of your congress to public matters. Otherwise it is to be feared that today, when gigantic organizations have made and are making their weight felt in social matters, questions of public life might be answered without your cooperation. Indeed, employers also have the right to be heard and to have their competence—particularly suited to judge questions serenely and to ponder the seriousness of the dangers—exercise its just influence.

In this field We think especially of you, beloved sons. The theme of your congress gives Us assurance that you wish to be Catholic employers in the fullest and noblest meaning of the word: men of economic affairs, but, at the same time, upright citizens and Christians.

With the fervent wish that your association may continue its constructive work to the advantage of the nation and of other peoples, We beg for you the choicest heavenly favors and grant you Our apostolic blessing with all Our heart.



Puerto Rican Migration

In examining the nature of this migration, it is important to keep it in perspective. Actually, in numbers, it cannot begin to compare with the great migrations of the past. Thus far only about half-a-million Puerto Rican-born have come to all parts of the United States. But during the great migrations, more than 6 million German-born came here; almost 5 million Italian-born; and more than 4½ million Irish-born. The Puerto Ricans have a long way to go before they begin to match the movement of peoples from Europe in the past.—*Joseph P. Fitzpatrick, S.J. in INTEGRITY, July, 1955.*

The Menace of Communism

AUSTRALIAN HIERARCHY

Joint Pastoral letter dated April 27, 1955

THE Communist threat to the Christian world is not something that has suddenly arisen in our generation. Its fundamental errors were exposed by the great Popes who ruled the Church during the last one hundred years. The Bishops of the Catholic Church, in union with the Sovereign Pontiffs, have been foremost in the world-wide struggle against atheistic Communism.

In one generation this aggressive and ruthless movement has contrived to hold about a dozen nations in bitter bondage. Untold sufferings have afflicted millions of helpless people, and since the Catholic Church has always been the chief opponent of this sinister system, the persecutor's hand has struck most heavily at the Bishops of Christ's flock.

The clergy and the faithful, often deprived of the guidance of their appointed leaders, have suffered brutal enslavement, torture and death. The invader's thrust is now extending over Southeastern Asia, and we in Australia have become acutely conscious of the sufferings inflicted on our northern neighbors. It would be sheer folly to blind ourselves to the possibility that a similar fate could soon overwhelm our own country.

Mindful of our responsibilities as spiritual guides, the Catholic Bishops of Australia, assembled at our annual meeting, gave earnest consideration to this grave danger. We feel bound to repeat the serious warning we have frequently given that there can be no compromise with the Communist system. The Church is unswervingly opposed to Communism because of its atheism, materialism and denial of basic human rights. "Communism is intrinsically wrong," said the late Pope Pius XI, "and no one who would save Christian civilization can give it assistance in any undertaking whatever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country will be the first to fall victims of their error."¹

It is a well-known fact that during the last ten years Catholics in Australia have endeavored to form a strong public opinion against Communist activities in our community. This was a noble undertaking, patriotically directed to safeguard our Fatherland, the rights and liberties of our fellow citizens and the free exercise of religion. The leaders of this campaign were familiar with the extent of Communist suppressions of those rights and privileges in other countries. They foresaw, as the history of subsequent years proved, that the Communist plan to capture trade unions and other public bodies in Australia was part of a clearly designed scheme to seize complete political control of the country.

¹ Encyclical Letter on Atheistic Communism, 1937.

Australian public opinion generally failed to realize that in the year 1945 every major trade union, with one exception, was in the hands of the Communists. At that period the Biennial Congress of the Australian Council of Trade Unions was dominated by a Communist majority.

Their control of the trade-union movement enabled the Communists to exercise a stranglehold over the economic life of the nation, as the series of great strikes which plagued Australia from 1945 to 1949 conclusively proved.

In spite of general apathy, many citizens of different religious faiths courageously dedicated themselves to the organized task of helping trade unionists elect officials who were opposed to Communism.

It is a remarkable and inspiring fact that these realistic citizens were able to achieve a spectacular measure of success. There was, however, little public appreciation of the valuable work being done by these patriotic men and women, although governments, commerce, industry and the Australian people generally reaped the benefits of the peace and security which ensued.

We recognize that this courageous campaign saved our civil and religious freedoms at a period when they were in grave peril, and we take this opportunity of paying a warm public tribute of gratitude to all who have engaged in the struggle.

This great work of fighting and stemming Communist aggression wherever it shows itself has our full support and approval. It is therefore most deplorable that the only effective way yet found of defeating Communism in industrial life has been destroyed for the moment by political intrigue.

It was vital to the Communist cause that the militant opposition which stood between it and the control of the trade unions should be destroyed. Their own words are abundantly clear: "It is a question for us of setting out consciously to foster a Left Wing in the Labor Party, to encourage all the incipient revolts expressing themselves in the Labor Party."² Again: "Our comrades in the trade unions should assist the reformist trade-union leaders who are not connected directly with the Industrial Groups."³

FORWARDING INTERESTS OF COMMUNISM

It is very regrettable that highly placed public men, including some Catholics, seem to have closed their eyes to the great issues involved in the present upheaval. They do not appear to realize that they are forwarding the interests of Communism.

There seems to be every likelihood that the present political upheaval has presented the Communists with an unexpected vantage-ground in their fight. We fear that the hard-earned fruits of victory in industry will be speedily lost by a renewal of Communist control over our industrial life.

Many people are deeply confused by the recent happenings in our midst. They justly fear that the cause of Communism has been advanced consid-

² *Communist Review*, July, 1952, p. 208.

³ *Ibid.*, July, 1954, p. 197.

erably during the last few months. Internally and externally the position has worsened. Very many people are asking us to give them some direction in the present confused situation.

The Church is not concerned with party politics as such. It has no desire to establish a Catholic domination in public life, nor has it been attempting to do this. It seeks only to preserve freedom, to serve the common good and to unite with our fellow citizens in achieving these aims. Let us emphasize that Catholics have always been free, and remain free to exercise their franchise according to their conscientious judgments on policies, parties and candidates. They are, of course, not free "to profess, defend, or spread the materialistic and anti-Christian doctrine of the Communists."⁴

IMMEDIATE COMMUNIST THREAT

At the moment there is one outstanding issue for the nation and the Church. It is the immediate Communist threat to the security of the people and to the freedom of religion in Australia.

This peril has a twofold aspect: disruption from within and aggression from without. We deplore the fact that some public men have failed to realize the magnitude of this issue. They seem to concentrate on issues of lesser moment, or to act from considerations of personal ambition or advantage. It is only the Communist cause that will ultimately benefit from this failure to face up to the basic national issue.

We are alarmed at the attitude of those who, without finding an adequate substitute, have seen fit to disband a well-proven means of fighting effectively the Communist threat to the nation. If they fail to provide such a substitute, they will have failed in their duty to Australia. Mere generalized declarations of hostility to Communism are completely futile in these times.

The anxious attention of patriotic and thoughtful Australians is directed in these days towards the nations to the north of Australia. We know that there are forces in that vast area which are working for good, and others even more actively working for evil. We have the deepest sympathy and admiration for the national aspirations of these countries. We share in the well-founded fears of many of our northern neighbors that their newly-won freedom will be sacrificed on the altar of atheistic Communism. For this reason, Australia's foreign policies must be judged in the light of their bearing on Communist strategy at home and abroad. The over-all Communist objective is the gravest peril now threatening the freedom of Asia and the freedom of Australia.

Therefore, we call on all Catholics and appeal to all our fellow citizens of the Commonwealth to face the great threat of our times with courage, coolness of judgment and self-sacrifice. We strongly urge them to oppose vigorously any revival of Communist influence and power in our political, industrial and cultural life.

It is the duty of every Catholic to work for the good of his own country.

⁴ Directive of the Holy See, 1949.

Its greatest good can be obtained by the application of Christian principles to private and public life. We must be God-fearing and God-loving, faithful to our religious practices. We must observe loyally the Commandments that God has laid upon us, mindful that "His yoke is sweet and His burden light." We must be true to our social obligations, opposing all inroads on man's dignity as a son of God, and insisting on his God-given rights. As Catholics, we realize that more is effected by prayer than by human effort. The present emergency calls for continued prayer and penance. "There is no way of casting out such spirits as this except by prayer and fasting" (Matt. XVII, 20).



Soviet Weakness

The greatest threat to Russia as it is constituted today is not what the Communist leaders rant about day and night—the alleged imperialism of the United States, or the alleged belligerency of the North Atlantic Treaty Organization. The great threat to the Soviet leaders lies partly in the unhappy and disgruntled millions in Communist slavery, but mostly in the vigorous, hungry and ambitious young Russians. Almost four decades ago Communist leaders told the Russian people: "You have nothing to lose but your chains; you have a world to gain." Today, from the trickle of information that comes out of Russia, we learn young Russians are awakening to a growing realization that they have not gained anything of the world's abundant freedom, but have merely added to the weight of their chains.—*The Hon. James A. Farley at St. Joseph's College, Collegeville, Ind., June 5, 1955.*

THE CATHOLIC MIND

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